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Rev. John Miles was born in Westminster, Mass., Nov. 4, 1765, was graduated at Brown University, 1794, was ordained Pastor of the Congregational Church in Grafton, Oct. 12, 1797, removed to Shrewsbury, 1826, where he died March 20, 1849.

A SERMON.

[Preached the Sunday after the funeral, by a son of the deceased, to the Society over which the son is settled.]

GENESIS, xiv. 15. "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age."

A fulfillment of these words has passed before my eyes—a peaceful and serene departure after more than fourscore years.

I find it not easy to turn my thoughts out of the channel into which they have been led by an event which has occurred since we last met here for worship. On reflection, I do not know why I need try to give any other direction to them. You will permit me to find a subject for my present discourse in that event itself.

And yet, few of you knew him to whom I refer. I believe that some of you have heard him preach thirty or forty years ago, while others may remember his aged form as it appeared in this Church, where, within the last dozen years, he has been a very few times a worshipper. A stranger therefore here, a stranger also to the public, by whom he was never widely known, and from whom he had lived retired for a quarter of a century, I must forget for the time being, as well as I can, the relation I bore to him, while I speak on a few points on which even strangers may sympathise, and which may afford suggestions not without profit to us all.

My mind runs back to connect the year of his birth with this year of his death—seventeen hundred sixty five, and eighteen hundred forty nine. What events in the world's history are embraced within those boundaries! First came the American Revolution, the opening scenes of which he well remembered; the establishment of our National Independence; the trials and struggles which attended the first working of our new institutions; the Insurrection, brief but alarming, which summoned him to bear arms as a soldier in defence of our Commonwealth; the adoption of the Federal Constitution; the Presidency of Washington; the awful scenes of the French Revolution before which the whole world stood aghast; the tremendous waves of excitement which that event rolled upon our shores, giving a fierceness and peril to party spirit never before nor since known; the war of 1812; the career of Napoleon; the gradual growth and extension of our country; three millions becoming twenty millions; a province of Great Britain becoming thirty Sovereign and Independent States; a nation born in his day becoming, ere he departed, the foremost power of the earth; while how many of the greatest discoveries and inventions of man have had their origin within the same limits—the cotton-gin, the power-loom, the steam-engine, the steamboat, the railroad, the magnetic telegraph—I name only these that occur to me at the moment, but surely I name enough for us to see what mighty events have been crowded within the limits of the life-time to which I refer. I doubt whether the world's history presents any other two dates for the birth and death of man, which cover another period more interesting for man to live, or more momentous for the progress and well being of our race. The promise of a good old age, of which my text speaks, was made to the patriarch Abraham, whose life was lengthened out to the term of one hundred and seventy five years. And this was short compared with the life of another patriarch, which, extending to the term of nine hundred and sixty nine years, has made him remarkable for being the oldest man that has ever lived. Even if we overlook the uncertainty that attends these enumerations, and accept them as literally exact, how obvious is it that those patriarchs, in the stagnant condition of the world in which they lived, witnessed not half the changes which have been crowded into the last four score years.

And through all these changes to which I have so briefly adverted, it was his lot to occupy the place only of a retired but careful observer. Neither birth, talents, taste, nor education, fitted him to be an actor in any of those stirring events; while the profession he had chosen, and the place where God's providence called him to exercise it, favored a humble and quiet life. The contrast between "the even tenor" of that life, and the stupendous events taking place all around in the world, was like the contrast between a tempest and a calm. Wars were waged, battles were fought, torrents of blood were poured fourth, kingdoms were overturned, thrones were pulled down, monarchs were hurled from their seats of power and were sent forth beggars from their empires, and apparently the whole face of the world was convulsed, but none of these things even disturbed the tranquility of that home which he loved more than any other place on earth; that home from whose safe retreat he looked out upon these changes with an earnestly watchful eye, where in the darkest hour he ever kept up faith in God, and where for more than half a century, the sacrifice of morning and evening prayer for the divine blessing on his country and on the world was hardly ever interrupted.

God has his servants who live in public scenes, whose names are connected with renowned events, and who are the mighty and justly honored instruments for accomplishing the great results of the world. Let us believe that though these alone attract the notice and homage of man, there are others not wholly overlooked by the eye of God. It is something that in a private walk, and through a long life, they have even sympathised with the good, and stood firm for the right, and watched daily at God's gates with humble and earnest prayer. The thought with which Milton consoled himself, in the midst of his regrets that his condition prevented him from rendering any great public service to his country, was, that God's State was "*kingly*," and they who waited and watched and prayed, no less served him than those who "posted over sea and land." There is a higher authority than this to confirm the same thought. When a prophet and leader of Israel despaired of the Lord's cause, (for he thought that he alone stood on the Lord's side,) he was rebuked by a voice which told him that there were yet seven thousand left, whose names, though unknown to the world, were yet well known, counted up, and precious in the book of God's remembrance. These scattered throughout Israel, in their retired and private homes, were then the sole strength and hope of Israel's cause. And so has it been many times since. In the dark days of our country, when prophets and leaders were almost ready to despair, what inspired them with more faith and courage than the remembrance that there were so many in the homes of New England, who, like him of whom I am speaking, sympathized with them in all their struggles, and daily invoked God's blessing on them and their work.

I should leave, however, a false impression on your mind, did I imply that his station was altogether a retired and private one. A ministry of the gospel, extending nearly through the first thirty years of this century, made his life a some what public one in the circle where that ministry was known. He outlived all his cotemporaries and personal friends in the profession—Sumner, Puffer, Ripley, Bancroft, Thayer, and others less known to you than these. With all these he exchanged professional services; with all these he shared the difficulties of the times in which their ministry fell, marked as those times were by an unsettled state of the country, by the fierce strifes of political parties, by the sad declension of morals of a former generation, and by the alienations and divisions of a sectarian and controversial spirit. With all these likewise he engaged in the labors of a country minister which in some respects were even harder then than now. For then it was often the case that there was but one church in the town, as his was the only church where he lived; and thus not only was all the ministerial labor of the town devolved on one man's hands, but the care of all the schools was regarded as appropriate to the minister alone. Rarely did laymen take any part whatever in the oversight of common schools. I must add, that, with most country ministers, he was called to struggle with that load which was more oppressive years ago to a country minister than now—an inadequate support. Settled at the close of the last century, their salaries were fixed to the standard of a bare living *then*; and in the general poverty of the country, and the difficulty of raising ready money, and when appropriations were collected only in the form of a tax, and by a vote of the whole town, it was no easy matter to increase the salary although the prices of most of the necessary articles of life were continually rising, and, in the time of the war especially, were enormously high.

What a chapter might be written on the straits and perplexities and self sacrifices which country ministers, settled in small towns, were then called to meet! Often deeply in debt, and without a cent of money, in want of many of the necessaries of life, and not knowing where to look for help, expected to meet the claims of a hospitality which regarded the minister's house as a public one, and of which we know nothing whatever in these days, when all travel centres on great lines, and is conducted with railroad speed, and resolving that wherever else stint was practised, it should not be in the education of their children, they were forced to methods of economy and acts of self-denial, which were of injurious tendency to character, and which it was not right that any ministers of the gospel should be required to meet. Their best influence, their highest usefulness, demanded that they should hold a more free and more independent position.

And yet, crippled though many of them were, by these adverse circumstances, what does Massachusetts owe to her earlier Congregational Clergy! It has been estimated that, down to the date when he of whom I am speaking retired from the ministry, the Massachusetts Congregational Clergy had numbered in all, not far from eight hundred. Who can say how much the whole character and career of Massachusetts has been moulded and shaped by these eight hundred men! Looking back upon them from this day, we can easily smile at their limited theological acquirements, at their long prosy sermons, with endless divisions and subdivisions, and at the puritanic formality and sternness of their manners. But when we study the life which those men led, when we see how pure, as a general fact, have been their characters, how disinterested their aims, how manifold and untiring their labors, when we see them at the head of their respective towns and villages, looked up to and beloved, every where giving a tone to public opinion, doing all that was done for the cause of popular education, and often awaking and leading a spirit of public enterprise and improvement, when we see them in their homes, examples, which their flocks studied, of careful and prudent management of their worldly affairs, and when we see them in their pulpits, addressing far larger audiences in proportion to the population than their successors address, and addressing them in a manner, which, whatever may be thought of it, judged by our tastes, did certainly interest their hearers, and make their sermons a useful instrument of educating the people at a time when neither the popular lecture nor the newspaper was known—when we consider all this, no reflecting man can doubt that there never has been a body of men in the Commonwealth to whom Massachusetts is so much indebted for her intelligence, enterprise, thrift, good morals, and every thing which goes to make up what we call our New England spirit, as to her Congregational Clergy. What services did they render throughout our Revolutionary struggle! Almost to a man they took the lead in support of the move for independence, and all history does them credit for what they did to breathe the spirit of courage and freedom into the hearts of the people. And when the men of the Revolution passed away, and the harder work remained, to regather scattered flocks in their old parish churches, to counteract the vices of the camp, to foster reverence for new institutions, and a love for peaceful and quiet pursuits, to teach patience under some necessary and temporary evils, and mitigate the fierceness of party rancour and strifes, in this work, too, the Congregational Clergy of Massachusetts were found ready and earnest at their posts, and did most signal service to their generation and their country.

It was at a time when, and in a place where, this work still remained to be done that his ministry commenced, whose departure has given occasion to this discourse; and I feel that it is not filial affection alone which makes me certain that an inscription on his grave would be a claim to other regard than mine, if it read—"here lies one who, not long after the close of our Revolutionary struggle, had a peaceful and successful ministry among the Congregational Clergy of Massachusetts for the space of thirty years."

That ministry was terminated by the commencement of those divisions which soon erected three houses of worship, where the old parish church had stood alone. His children remember with satisfaction the strong testimony which unusual circumstances drew forth from some of the leading men of the country, in other towns, both to the integrity and purity of his life, and to the usefulness of his professional labors. They feel that his removal to the place where he died was wisely and kindly ordered by that Providence which disposes of our lot. It took him away from a scene of strife. It secured him a quiet and happy home for his declining years. In rural pursuits which he always loved, and in which he became skillful, he found full employment for the faculties of his mind, and never did a day or an hour of time hang heavy on his hands. With children and friends around him, he calmly awaited his end, and found the last ten of four score years not "labor and sorrow," which the Psalmist declares to be the usual experience of man, but as happy as any part of his life.

In regard to the doctrines which he preached, in the belief of which he lived and died, but a word need be said. He was of the old school of moderate Calvinists. It was the faith which came down to him from his Puritan ancestor, who, five generations before, brought it with him to this country eight years after the first settlement of Boston. It was the faith which he deliberately accepted at the time of his preparation for the ministry, and which he avowed anew at his ordination. This was long before the controversies arose which have since made a division in the congregational churches of Massachusetts; and although at his ordination he took his stand on what was then regarded as the liberal side, he never saw occasion to go farther in that direction than the position he at first assumed. I feel that I owe a debt of thanks to him that he was, by nature, education, conviction, and habit, averse to all extremes. Though I was educated in the Westminster Assembly's Catechism, an effort was continually made to give a rational interpretation to its dogmas, and to soften down its asperities. Some have had the awful tenets of an extreme Calvinism pressed upon them from their earliest years, until it seems to have become a part of their inward make, and to have entered their very bones. It is appalling to think how much of the Infidelity of this age is the result of the contradiction between the dogmas stamped with an iron force upon the tender mind of youth, and the reason of riper years. If in this upturning of all hereditary faith the mind still clings to religion as the mightiest blessing and the holiest bond of the universe, still, in this case, the enjoyment of a placid and serene faith is often disturbed and troubled by the remembrances of youth, the views then imbibed, the emotions then awakened. It is with me a matter of devout gratitude that I was saved from either of these consequences. The religious education of my youth was a happy one, for which I can never enough thank the dispenser of all good. While it was such as to give me the profoundest conviction of the truth and reality and authority of religion, there never was the slightest interference with the most free action of my mind, and I was ever encouraged to receive religion not only in reasonable but in amiable and benignant forms. How infinitely better it is to confirm this general habit of looking at the whole subject of religion, rather than to implant a fixed form or creed, must be obvious to every one's reflection. A form, a creed, the mind may outgrow and reject; but this habit will remain through all changes, will be like that to which Jesus referred when he said—"I will give you *the spirit of truth* which shall abide with you forever." And as life ebbed away with him who has now gone, I could not fail to observe that the points of a disputed theology became less and less matters of any interest to him. At the last I do not believe they once occurred to his mind. For all his consolation and hope and peace, he turned to precisely those views of the gospel which are dearest to us. The paternal character of God, especially, was uppermost in his mind, and the words, my Father, were most frequent on his lips; while it seemed as if he could never tire, even on the last day of his life, in repeating that sublime prayer of Jesus recorded in the fourteenth chapter of John.

But I must bring this sermon to an end. I could speak to you of a serene and peaceful departure, just such a one as is named in my text, free for the most part from suffering, languishing in an illness of only a few days, retaining even to his advanced age, and to its very close, consciousness and faculties, so that the words of scripture were remarkably fulfilled—"his eye was not dim, nor was his natural force abated." But loving as the bereaved do to dwell on the memory of these things, I must suppress them here. An event which I had so much reason to expect at any time, was attended by every circumstance for which I could be grateful—a fitting close to a peaceful life of sincere piety towards God, and unvarying kindness towards man.

Ye sigh not when the sun, his course fulfilled—
—His glorious course rejoicing earth and sky—
In the soft evening when the winds are stilled,
Sinks where the islands of refreshment lie,
And leaves the smile of his departure spread
O'er the warm-colored heaven, and ruddy mountain head.

Then weep we not for him, who, having run
The bound of man's appointed years, at last,
Life's blessings all enjoyed, life's labors done,
Serenely to his final rest hast passed,
While the soft memory of his virtues yet
Lingers like twilight hues, where the bright sun is set.

His youth was innocent; his riper age
Marked with some act of goodness every day;
And watched by eyes that loved him, calm and sage
Faded his late declining years away.
Cheerful he gave his being up, and went
To share the holy rest that waits a life well spent.
[Bryant.

For the Register.

THE KENITE WOMAN.

The strife and tumult of the battle was over; the Kenite woman, who had sat all day listening in her tent, to the distant sounds which were borne on the air, was aware that the conflict had ceased. The shades of evening were gathering round her, when a weary, toil-worn traveller sought her tent, for rest and refreshment. She supplied his wants, and gave him milk to drink, with Arab hospitality; and he sunk to rest, refreshed, and as he thought, in safety. His spirit went back in dreams to his happy home, to the mother who had watched over his childhood, and trained his youth to manhood; and while in the sweet visions of sleep, the blow fell upon his defenceless head, and life with its striving scenes, its joys and sorrows was over—a dark form stood beside him, whose hand had dealt the blow; she saw at her feet the enemy of her country, the destroyer of her people; and one emotion alone filled her heart—revenge for the desolation and misery he had caused.

The day-spring from on high had then not visited us. *He* had not come, to tell us to love our enemy; if he thirst, to give him drink—and that vengeance belongeth unto God.

L. G. P—S.

RESPECT FOR WOMAN.

"In the russet gown that clothes the peasant girl, he saw the robe of womanly royalty—he saw in her one to be treated with as much deference as if her hut was a palace. There was a mistake, no doubt. The mistake that clad humble girls in royal garments was one of those mistakes of which Charles Lamb observes that they came from within. It was the lambiency of the soul. It was not that Don Quixote lavished his courtesy on peasant girls because he imagined them princesses—for when he knew they were peasant girls he still represents them as being princely; and one of the most beautiful passages is one he addresses to girls whom he knows to be daughters of goat-herds. And this is real courtesy, that which has reverence for womanhood in the sex—the courtesy which has respect for others than rich, than the young; it is distinct from courtesy which blooms only in the smiles of love and beauty, and withers and cools down in the atmosphere of poverty, age and toil.

Show me the man who can quit the brilliant society of the young to listen to the kindly voice of age—who can hold cheerful converse with one whom years have deprived of charms.—Show me the man who is willing to help the negress who stands in need of help, as if the blush of Helen mantled on her cheek. Show me the man who would no more look rudely at the poor girl in the village than at the elegant and well-dressed lady in the saloon. Show me the man who treats unprotected maidenhood as he would the heiress, surrounded by the powerful protection of rank, riches and family. Show me the man who abhors the libertine's gibe—who shuns as a blasphemer the traducer of his mother's sex—who scorns as he would a coward the ridiculer of womanly foibles, or the exposer of womanly reputation. Show me the man who never forgets for one hour the delicacy, the respect, that is due to woman, as woman, in any condition or class. Show me such a man, and you will show me a gentleman—nay, you show me better, you show me a true Christian gentleman. There are some who think that persons lose in manners as they gain in liberty. One grace belongs to the spirit of liberty, and where the spirit of liberty is the most active, this grace prevails the most with the grace it expands; that grace is respect for woman—not for rank or elegance, but for *woman*. And when this sentiment becomes enlarged—when it is stable—a social structure may be raised upon it, more glorious than mankind have ever seen."

Speaking of woman's devotion and religion, he said: "She washed the feet of the Redeemer with her tears—she wiped them with her hair—she watched by his grave, and mourned over his death. The heart of woman, inspired by religion, delights to show forth her beatitude; she is presented as the ideal in the holiest of the Marys, who is made to smile with pity upon our heart, and the light of the loveliest face in the person of the maid and mother.

[Rev. Mr. Giles.

[As the season is now rapidly approaching when all the Sunday Schools in our villages are to be reopened, the following thoughts and suggestions may not be deemed inappropriate or untimely.]

EXCERPTIONS.

ON SUNDAY SCHOOLS.

"The signal defeat here (Common Schools) has been the almost exclusive culture of the intellect. * * * Now, I say, that the prevalent modes of education tend to enlist the intellect under the passions and not under the conscience. * * * The natural consequence is, that our community is full of intellectual expansion, unaccompanied by corresponding moral developments. We have men who can reason like angels, while, at the same moment, they can feel like devils." [Sun. Sch. Soc. Ann. Rep.

"I do not know how we are to remedy or diminish the evil, except by urging an increased attention and fidelity on the part of those who have charge of the *domestic education of children* and of *our Sunday Schools*." [Middlesex Rep.

"Owing to the division of the world into sects, and the difficulty of separating religious instruction from that which would be considered sectarian, it is an evil which must be submitted to; *but it is an evil which it should be the aim of Sunday School instruction to counteract*." Middlesex Rep.

"Hence, the Sunday School is especially needed as an auxiliary to the Common School as well as the family." [idem.

THE SUPERINTENDENT.

"It seems requisite, that, next to the Pastor, who should stand preeminent for talent and piety, he should be possessed of these qualities. He should also possess the rare talent of addressing children so as to arrest their attention. He should be able to conduct the devotional exercises in a proper and impressive manner. He should have a clear judgment to select and adapt classes to teachers. He should be competent to instruct teachers in the absence of the pastor, at their meetings. He should make it his duty to visit each class, and become familiar with the mode of teaching in each. Should these duties be awkwardly and faithfully done, no one can doubt, I think, of the good result that will follow." [ib

QUALIFICATIONS OF TEACHERS.

"The first and almost only questions should be, "Is the teacher a religious or religiously inclined person?" and "is he interested in the subject?" If these questions can be answered in the affirmitive, there need be but little fear that he will soon qualify himself for the work."

"But I am inclined to think, that any teacher, whose *heart* is in the work, and who has a sincere love of the truth as it is in Jesus, with the aids that our numerous commentaries furnish upon all historical and collateral subjects, need feel no serious embarrassment in the discharge of his duties to his class."

"The feeling of a want of competency or fitness in a Sunday School teacher, I believe, is a healthy one. With Christ for his pattern, how can he help but feel his deficiencies. But this feeling rightly entertained, will stimulate to more earnest endeavors."

"We want teachers who will take pains to acquaint themselves with their pupils—to understand their character, temperaments and habits,—who will learn what influences and temptations surround them, who will sympathise with, and be friends to them."

"We want teachers who understand the natures and capacities of children, and are able to enter into their views and feelings; and above all, we want teachers who can see God in the beauties and wonders of the outward universe, and who have felt the spirit and power of religion in the depths of their own souls, and are striving to manifest it in their own lives."

DEFICIENCIES OF TEACHERS.

"Observation and experience have convinced me that the want of faithful and devoted teachers, is the great want of our Sunday Schools."

"Let the teacher be unpunctual and irregular in his attendence, and his class soon becomes so; let him be uninterested and indifferent, and he will find indifference very catching; let him make no preparation to meet his class, and his class will make none to meet him."

THE RIGHT SPIRIT IN A TEACHER.

"One day in my reading, I came across this sentiment; "He that goes out into his garden to look for worms and spiders, will certainly find them; he who goes there to look for flowers, may return with them blooming in his bosom." I had gone into my garden every Sunday morning looking for weeds and vipers, and I had found them, and was distressed and unhappy because they were there; I was led by reflection to different views of the divine government, permitting good and evil to grow side by side in the world; I was led by reflection, to different views of the responsibility of my office, and I determined to go no more into my garden looking for things which offend, but to look for flowers; and *I found them!* Instead of counting on my fingers who were absent, &c., I was happy that any came with evident preparation, and were happy to meet me, and interested in my instructions. I need not say that I was in a frame of mind infinitely better calculated to do those children good, than when I went there watching for, and dreading their halting."

THE WANTS OF THE SUNDAY SCHOOL.

"We always need a higher devotion on the part of pastors and teachers, to increase the efficiency of the Sunday School."

"We need to give the utmost *practical* point to Sunday School instruction, meeting the precise and particular moral evils of every town and neighborhood, especially counteracting the vices of profaneness, sabbath-breaking, disobedience to parents, &c."

"We need, as an indispensable condition, the vital principle of success in a Sunday School, *life, earnestness*, an *ardent and loving devotion* to the work of training the young immortal, and of preparing the soul for the responsible work of life, and for endless blessedness and peace."—"It is in proportion as we labor in the spirit of the Saviour that this blessed work can prosper in our hands."

"The efficiency of the Sunday School must come from the co-operation of parents, and the fidelity of teachers—without these it can do but little. The *parent* must work with the teacher. Home instruction must always accompany school instruction." P.

THE BIBLE.—At the Anniversary Celebration of the Maryland State Bible Society, the following extract of a letter from Hon. E Everett, was read.

Apart from its direct claims upon our reverence as the depository of a divine revelation, we cannot but respect the Bible as the great fountain of our civilization. Strike from the political, moral and intellectual condition of modern society, all that has flowed directly and indirectly from this source, and you would reduce European and American Christendom to the state of the barbarous and semi-civilized countries, whose character has been formed or powerfully influenced by the Koran, or other religious codes of the East. The highest historical probability can be adduced in support of the proposition, that if it were possible to annihilate the Bible, and with it all its influences, we should destroy with it the whole spiritual system of the modern world—all our great modern ideas—refinement of manners—constitutional government—equitable administration of law and security of property—our schools, hospitals, and benevolent associations—the press—the fine arts—the equality of sexes—and the blessings of the fire side; in a word, all that distinguishes Europe and America from Turkey and Hindoostan.

I remain, Gentlemen,
With great respect,
Your Obedient Servant,
EDWARD EVERETT.

RUSSIA.

[From the Traveller's report of Dr. Baird's Lectures.]

Many parts of Russia have the appearance of a new country. The Western part is covered with forests, though there are but few in the centre.—You see here wooden fences, which are met with no where else in Europe, except in Norway and Sweden. The houses are for the most part built of wood, in consequence of which the inhabitants suffer severely from fires. The roads are very bad; though this is the case only in the Spring and Autumn. The Russians do not have so many snow storms as is the case with us, and the snow does not drift so much there as here. They have a considerable fall of snow in the early part of the winter, and it remains at about the same depth during the season.

The lecturer then proceeded to notice those things which appear strange to a traveller, in Russia. One is struck with the Asiatic appearance of every thing around him. The houses have no front door, but you enter at the side. They are consequently not contiguous, each house having a small yard attached to it. The streets are uncomfortably wide, for fear of fire. The nobles and the highest class of merchants dress in the Paris fashions; but the great mass of the people,—the inferior merchants, the clergy, and the serfs,—in Asiatic costume. The great mass of the people wear long beards, but the higher classes shave,—a custom introduced by Peter the Great. The dress of the women is also Asiatic. They wear turbans on their head, and are robed in long flowing garments.

The worship of the Russians is quite oriental, and consists principally of bowing, kneeling, and crossing. The service is chiefly liturgical, and lasts for an hour or an hour and a half. The congregation all stand as they have no seats in their churches. They have no instrumental music in their churches, and what is stranger, no stoves.

It is very common in Russia to drive three or four horses abreast. Only noblemen are allowed to drive four horses, two abreast. The Couriers, who carry the mail, drive on the gallop. They often have sixteen horses harnessed to their wagons, some of them being attached to an elongation of the axletree. These Couriers will sometimes drive five days and nights in succession, and are enabled to endure the fatigue by walking violently whenever they stop to change horses. If you present a servant with a small piece of money, he will take your hand, kiss the back of it, rub his cheek upon it, and then rub his cheek up and down your arm several times. This is his way of manifesting gratitude.

Russia is a well-watered country, and steamboats run on all the principal rivers. These rivers, are, however, frozen over during six months of the year. The central part of Russia is favorable to the growth of the various grains, and also produces excellent fruit. It is the only country in Europe where buckwheat is extensively cultivated. Manufactures are increasing, and the government does everything it can to foster them, both by making laws in their favor, and by investing large sums in them. England offered the Emperor a large sum several years ago if he would abandon manufactures. Hemp is a great production of Russia. This country also abounds in metals, iron, platina, gold, and silver. In some parts diamonds are found. Gold is found in placers, as in California, where the Ural river flows down the mountains. From these mines the government have received fifteen or twenty millions of dollars annually for several years past. The commerce of Russia has increased greatly within the last twenty years. When Peter the Great came to the throne, the only port of Russia was Archangel. He founded the city of St. Petersburg, and acquired by conquest an extensive line of coast. But Russia can never have a great commerce, as her ports are frozen six months in the year.

The lecturer then proceeded to speak of the different classes into which the people of Russia are divided. The nobles number about 800,000 (including those in Poland, Finland, and the Baltic provinces,) and are divided into some fifteen different classes. Some of the nobles are hereditary, and others have received their honors as a reward of their merits. It has been the policy of the Emperors, ever since Peter the Great, to create as many nobles as possible, in order to weaken their power. Many of these nobles are exceedingly poor, but very proud, disdaining all manual labor, and looking with contempt on a merchant, however wealthy. They wear a badge, which designates the exact order of nobility to which they belong, on the left breast of their coat, and to this the common people pay the greatest deference. The son of every noble is also a noble. Many of these nobles are exceedingly refined in their manners. Most of them speak French (which they learn in childhood), any many speak it better than Russian. This custom was set by Peter the Great.

Of the merchants there are 3,000,000. They are divided into three guilds, according to their property; but each man may estimate his property at what he pleases. Those who are worth $10,000 may enter the first guild; those worth between $1,000 and $10,000 may enter the second guild; and those worth under $1,000 belong to the third guild.

The clergy form a class by themselves, and marry among themselves, like the tribe of Levi among the Jews. The number of men belonging to this order is 102,000, but their entire families number half a million. The bishops are taken from the order of monks, and are unmarried. All the rest of the clergy must be married; and they cannot marry a widow, or be married the second time. This latter rule makes them take good care of their wives. They are readily known by their long beards and black dress. They are not much respected, except in their official capacity, for they are extremely ignorant, and many of them are very low in point of character. Avarice and intemperance are common vices among them. The most opprobious epithet one Russian can bestow upon another, is to call him *the son of a priest*.

There are 48,000,000 serfs in Russia, of which 20,000,000 belong to the crown, and 26,500,000 to the nobles.

These serfs are bought and sold with the land. Some of them are mechanics, but the greater part are farmers. Each serf has as much land as he can cultivate, the use of which he pays for in money or in kind. These rents are very reasonable, and many of the serfs become very rich, for their property is sacredly protected. There is no country in the world where a man can rise so rapidly as in Russia. The lecturer mentioned the case of a man, who has risen from a condition of serfdom to be the owner of 100,000 serfs. In Peter the Great's day, the highest offices in the army were open to the serfs.

The dress of the serfs, for the most part, is very rude. They live in a cabin, fifteen or twenty feet square, containing one room, in the centre of which is a table, and around the sides is a bench, which, being turned over at night, forms their bed. This cabin is kept intensely hot by a stove, but the injurious effect of so great heat is counteracted by the smoke which is produced by shutting off the flue when the wood is charred.

There are 1,800,000 Jews who live in the Western part of Russia. They are confined mostly to Poland. The reason of their being so many Jews in this country is, that Kosimer, the King of Poland, was married to a Jewish lady, (by the name of Esther, as the Jews say) through whose influence his kingdom was opened as an asylum to the Jews, when they were persecuted by every other nation. Those Jews are very poor, and ignorant, though better educated than the mass of the Russians. They are known by their peculiar dress and dark complexion. Many of them, especially the women, are extremely handsome.

There are only three or four good roads in Russia, which are run over by diligences drawn by eight horses, four abreast. The horses have no blinders. The road from St. Petersburgh to Moscow is truly imperial. The railroad between those two cities will be completed probably next fall. The Russian diligences are in the shape of a log of wood, sawed in the middle, with the flat part resting upon the axle-trees. The passengers get up behind, and sit back to back, each one clasping the waist of the person before him, and the one in front holding on to the driver. These vehicles are driven at a furious rate, yet individuals are very seldom run over, as the penalty of such an act is the forfeiture of carriages and horses.

In speaking of the cities of Russia, the lecturer proposed to confine his remarks to Moscow and Russia, of which very fine diagrams were exhibited. The old cities of Russia are built mostly of wood. Moscow, the former capital of Russia, was founded by the Emperor George, in the twelfth century. It is situated in a great valley, is sixteen miles in circumference, and contains 400,000 inhabitants. In the centre of the city is a triangular enclosure, of a mile and a half in circumference, surrounded by a brick wall. This is called the Kremlin, (which means a fortified enclosure) and contains sixteen public buildings. It was formerly a hill, and from it you have a fine view of the city. Moscow contains 300 churches, each of which is ornamented with three or four domes, painted brown or sky blue, and covered with spangles. Two-thirds of the houses are built of wood, but in the centre they are built of brick.

It is not known by whom the city was burnt in 1812—probably by the General in command. The Russians do not think much of that conflagration. It is in perfect accordance with Tartar customs, and any Russian General would have done the same thing.

St. Petersburg, which lies on either bank of the Neva, is 22 miles in circumference, and contains 500,000 inhabitants. There are no fortifications around this city, or around Moscow. The largest class vessels may ascend to the centre of the city. The streets are well paved. There are in this city sixty buildings which are either palaces or of palatial magnificence.

ORIGIN AND EXISTENCE OF EVIL.

[From the very able lectures of Mr. Bowen (Editor of the N. A. Review,) before the Lowell Institute, as reported in the Traveller.]

On Thursday evening, Mr. Bowen delivered his eighth lecture on the Application of Ethical Science to the Evidences of Religion. He remarked that in the last lecture the argument for the benevolence of the Deity was founded on observation and experience. Good greatly predominates over evil in this world, and the amount of suffering that remains, when we place out of the account that which results from sin, is very trivial. That any evil exists in the world does not disprove God's benevolence, however it may affect the question of the infinity of that attribute.

In the outset the lecturer desired to show the error of certain prevalent notions as to the amount of evil actually existing in the world. It has been the custom to regard the race as an individual, and to bring together the sufferings and misery diffused through ages as if they had been the bitter experience of a single person. Yet it is obvious to remark that the race is made up of individuals, and the sufferings recorded in history have been apportioned among immense multitudes, through a long course of ages. It would be regarded as a great calamity for any individual to have suffered even one of these great evils, and his experience doubtless would contain more of enjoyment than suffering. It was a great evil that Socrates was compelled to drink the hemlock, but how many wise and good men have lived in undisturbed enjoyment; and in the life of Socrates pleasure predominated greatly over suffering.

But the great question now to be considered is, how can there be any evil in the world, if it was created and is governed by an infinitely powerful and benevolent being? It is important, in the first place, to understand the meaning of the terms omnipotence and benevolence. We speak of infinite power as that which can do anything; but it is impossible for an omnipotent being to act contrary to his own nature. It is an absurdity, a mere contradiction in terms, to say that two and two can make anything else than four, or that an object can be and not at the same time. The idea of benevolence is a simple one, yet we find it difficult to determine the character of actions. This difficulty is partly because we cannot know the true results of any action, and partly because we cannot ascertain the motives which produced it. Benevolence is an attribute of the mind, and depends on intention, and is only applied by way of metaphor to action.

The true method of accounting for the existence of evil is upon the principle that virtue is the highest end of man's existance. Man is not created for happiness merely; but while this enters largely into his life, his existence is intended to be one of moral discipline. He is sent into this world to develope his nature by temptations and trials, to gain strength by struggles. Happiness contemplates a state of repose, which man cannot attain to in this life, but by the prospect of which he is stimulated to effort. Virtue consists in action,—it is not being, but doing.

That the object of man's existence is moral development, and not mere enjoyment, is manifested by the fact that reason and experience are necessary to the supply of his wants. The brutes are endowed with instincts which teach them at once and without effort the best means for attaining the objects necessary to their existence: Man with all his boasted acquirements cannot construct so perfect a cell as the bee, for this is not the object of his being—which is the progressive development of his powers.

We are constantly mistaking ends for means. Most of the ends men pursue are pointed out by their passions; while the effort that is made to attain them is regarded as an evil. But conscience teaches us that in putting forth this effort, consists the true end of our being, and that our desires are merely stimulants to action. The love of happiness itself is but one of these lower desires. It certainly is no impeachment of the Divine goodness that progress, not happiness, is made the chief end of our being. Now the very idea of progress presupposes a lower state as a starting-point. Infinite perfection is the only point beyond which progress is impossible. Would any man prefer to be a brute or a machine, rather than be endowed with this capacity for progress? But if he is to possess a free will and thus be liable to sin; if progress is to be the great object of his existence, can we conceive of a more favorable sphere for the development of man's nature than that in which he exists?

In order to account for particular instances of suffering, the scheme of Divine government must be regarded as a whole. Man's education being the great object to be attained, events must be governed by general laws. Were it otherwise, there could be no such thing as experience, reason would be incapable of action, and progress, of course, impossible. But if general laws are necessary, we must abide by their consequences.—These will be, on the whole, as we have seen, favorable to happiness, though particular instances of suffering must sometimes exist.

It is these particular instances of suffering, which even good men sometimes regret, and which are called accidents. But nothing exists by chance, not even a grain of sand. The sufferer, in a particular instance, desires that for once the laws of nature might be suspended; but he little thinks how wide spread would be the evil consequent upon such a cessation of a general law. Besides, millions of beings, would with equal reason, desire a similar alleviation of their sufferings, and thus all order would be at an end, and man left to grope his way in darkness. In order that the good may improve in goodness, there must be something contingent and uncertain in the rewards of virtue. But the evils we lament affect only man's outward circumstances; his heart may be filled with contentment and joy.

If we examine separately the requirements of the moral law, we find that each virtue supposes the existence of its opposite. There could be no self-denial without selfishness; no temperance

without intemperance; no merit in truth, if it were impossible to lie; no holiness without sin.

In all cases of evil resulting from natural causes, there is an accompanying good. If we cannot always perceive this good, it may be owing to the limitation of our knowledge or the imperfection of our faculties. The discoveries of science are affording constant proofs that the existence of general laws in the universe is favorable to human happiness. Poisonous plants are found to have valuable medicinal qualities. The sensitiveness of the human body was until lately regarded as a great evil. But it is now seen to be necessary to the preservation of human existence. If it be said that God might prevent the harm without the pain, we reply that there would then be no discipline, no room for the exercise of reason. But an infidel might object that the pain inflicted by the surgeon is unnecessary, as the injury had already been experienced. The obvious answer would be, that pain in this instance is necessary to the presentation of the general law. But by a most wonderful discovery, sensitiveness to physical pain may now be destroyed, so that the most dangerous surgical operations may be endured without a pang. Scientific discoveries are continually adding to the evidences of religion, and enabling us to answer objections which at first could only be met by a simple faith.

The doctrine of progress explains away all inequalities of position. All positions are alike in respect to progress, and every individual has an equal chance of winning the prize of virtue. The happiness of each individual is measured by his own standard, and his virtue depends upon his progress. Happiness consists not in the possession of a given amount of enjoyment, but in the increase of that enjoyment; and both happiness and virtue are measured by the capacity of the individual.

CHRISTIAN REGISTER

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DR. BUSHNELL ON "THE DIVINITY OF CHRIST."

This is the subject of Dr. Bushnell's first discourse. As Unitarians, we use the very same phraseology, and it expresses an idea of which no other word is so true and adequate a symbol. It might be thought, indeed, that when Dr. Bushnell proceeds, in the opening of his discourse, to introduce proofs of "the divinity of Christ," he does not attempt to prove anything more than Unitarians admit; but he afterwards uses the word "deity," as the synonym of divinity—"the divinity or deity of Christ already proved;" (p. 136) and again, (p. 147) "This is Christ, whose proper deity or divinity we have proved."—This is plain enough—to say nothing of the scope of the discourse, and the fuller statements on the person of Christ in other parts of the volume.—It is the proper deity, or supreme Godhead of Christ, that Dr. Bushnell aims to set forth and establish.

We find no difficulty, moreover, as Unitarians, in saying, with Dr. Bushnell, in the same part of his discourse, that "the reality of Christ is God;" but we think that when he afterwards says (p. 136) that "the highest and truest reality of Jesus Christ is that *he* is God," he very essentially varies the form of assertion, and expresses an essentially different meaning. The two phrases are really two symbols of two distinct thoughts; but with him they are identical.

The arguments by which Dr. Bushnell seeks to prove the proper deity of Christ are from texts in Scripture, and are ten in number—which he presents in consecutive order. To these should be added another, which he presents incidentally, (p. 167) when he comes to speak of the relation of the person of Christ to the Father. On the ten arguments here presented—in respect to which he says he "shall barely name or catalogue a few of the proofs,"—his discourse is built. As it is our aim, in the present article, rather to indicate Dr. Bushnell's general course of thought in his first discourse, we shall make these eleven arguments a subject of separate and special examination in another paper, next week—laying them, in full, before our readers.

Having presented these arguments, Dr. B. proceeds to consider the common orthodox views of Christ and the Trinity. Dr. Bushnell certainly uses the weapons of logic and metaphysics against these views, with great force and keenness. We will let our orthodox brethren defend themselves as they best can. How they will do it we do not know. They may reply to Dr. Bushnell, "we take your own ground against the 'logickers,' and yourself among them."—Indeed, one is tempted to conjecture that, just as when Dr. B., at Cambridge, having dismissed the common orthodox views of atonement as contradictory and absurd, said he should afterwards virtually reclaim and restore them—so, in his preliminary dissertation on language, he has attempted to comfort his orthodox brethren, whose views of the Trinity he has exploded, with giving them a stand-point where, as it seems to us, they can hold to three distinctions, or three-and-thirty subsistencies, in one substance, with just as much logical consistency, and just as little trouble from speculative difficulties, as the theory presented by Dr. Bushnell, in contrast and opposition to theirs. Whether his brethren will accept the means of defence he gives them we somewhat doubt; and, in the meantime, they must feel in sore trouble how to extricate themselves.

One defence, however, we foresee they will make—viz., that Dr. Bushnell has not fairly represented their views. For instance, he says that "a very large portion of the Christian teachers, together with the general mass of disciples, undoubtedly hold three real living persons in the interior nature of God;" (p. 130.) This certainly is not true of the great body of New England orthodox Christians, and those who having received their Christian nurture here, have gone out to other parts of the country. We doubt whether it will generally hold true to any such extent as Dr. Bushnell affirms, and we say this with some opportunities of observation and means of knowledge. That all which Dr. B. asserts, can be saddled upon the prevailing orthodoxy by constructive logic, we by no means deny; but the question is as to the views really entertained. Probably the great mass of disciples receive the doctrines on trust, *and do not think at all.* In this way they escape the absurdities which Dr. Bushnell puts upon them. One thing we suppose to be a fact—that orthodox men who *think* at all on the subject, are haunted with the conviction that these absurdities are really in the doctrine as generally received, even though they in fact reject them. Their safety, as more than one has confessed, is *to let the doctrine of the Trinity alone*—and more do actually let it alone at the present day, than at any previous period in the history of the Church.

Passing from the prevailing "orthodox views of Christ and the Trinity," which are as unsatisfactory to Dr. Bushnell as to Unitarians, he comes to present his own views—the problem to solve being this, viz.—"The strict personal unity of God—one mind, will and consciousness"—being "assumed," how shall we "reconcile with this the three of Scripture, and the living person walking the earth in a human form, called Jesus Christ, a subject, suffering being, whose highest and truest reality is that he is God!" (p. 136.) Waiving, as we have already said we should do, in this article, the examination of the proof that Christ is God—from which the problem starts, and without which Dr. B's theory is the baseless fabric of a vision—let us look at his solution of the problem itself.

First, he views God in his own "Absolute nature, unrevealed, anterior to his act of creation—the Infinite—the I am that I am." Dr. B. draws out a conception of the Divine Nature, of which we do not wonder that he remarked at the close of his discourse, that he "presumed it was painful to his hearers"—and of which our readers will have some idea from the following questions:—"Who is God existing in Himself? Has he external form? color? sound? Is he a point without space? Does he reason? deliberate? inquire? remember? Has he emotions?" To each of these questions, drawn out farther and more painfully, Dr. B. answers "No." Who then is he? "The Infinite—the Absolute—giving no sign that he is, other than that he is." "It will be difficult," adds Dr. B., "for any one to dispute the necessity of such a conception of God, when taken as Absolute, and viewed by abstract thought or contemplation." If it be difficult to dispute it, it seems to us a hundred times more difficult to admit it.

Come we now down "upon the shore of the Absolute"—which we are glad to reach. Dr. B. continues:

> Observe that, when God is revealed, it cannot be as the One, as the Infinite, or Absolute, but only as through media. And as there are no infinite media, no signs that express the infinite, no minds, in fact, that can apprehend the infinite by direct inspection, the One must appear in the manifold; the Absolute in the conditional; Spirit in form; the Motionless in motion; the Infinite in the finite. He must distribute Himself, He must let forth His nature in sounds, colors, forms, works, definite objects and signs. It must be to us as if Brama were waking up; as if Jehovah, the Infinite I am, the Absolute, were dividing off Himself into innumerable activities that shall dramatize His immensity, and bring Him within the molds of language and discursive thought. And in whatever thing He appears, or is revealed, there will be something that misrepresents, as well as something that represents Him. The revealing process, that which makes Him appear, will envelop itself in clouds of formal contradiction—that is, of diction which is contrary, in some way, to the truth, and which, taken simply as diction, is continually setting forms against each other.
>
> Thus, the God revealed, in distinction from the God Absolute, will have parts, forms, colors, utterances, motions, activities, assigned Him. He will think, deliberate, reason, remember, have emotions. Then, taking up all these manifold representations, casting out the matter in which they are cross to each other, and repugnant to the very idea of the God they represent, we shall settle into the true knowledge of God, and receive, as far as the finite can receive the Infinite, the contents of the divine nature. [pp. 139, 40.

Now how much more rich, and true, and satisfactory than this, is the later thought of the author, which we have already quoted from his preliminary Dissertation:

> In one word, the outer world, which envelops our being, is itself language, the power of all language.
>
> And if the outer world is the vast dictionary and grammar of thought we speak of, then it is also itself an organ throughout of Intelligence.—Whose intelligence? By this question we are set directly confronting God, the universal Author, no more to hunt for Him by curious arguments and subtle deductions, if haply we may find Him; but he stands EXPRESSED everywhere, so that, turn whichsoever way we please, we behold the outlooking of His intelligence. [30
>
> Surely the world of nature is, according to this view, a far better teacher of God than the Bible—if indeed, as we suppose, Dr. B. means particularly the Bible in his statement of the revealing process which brings God to the cognition of men. But possibly Dr. B. will permit us to intrepret both the paragraphs just quoted in the light of the following remark:
>
> Between two or more finite forces acting obliquely on our mind, it is driven out, in a resultant motion, towards the Infinite. Meantime, a part of the two finite forces, being oblique or false, is destroyed by the mutual counteraction of forces.

In regard to the process recommended at the close of the first quoted paragraph, we confess our unwillingness to try it, and our want of hope as to any desirable result. It seems to us that we should be in the condition of the fleet of Aeneas on the Mediterranean, when Æolus let loose upon it his winds from every quarter of heaven.

> "Eurusque, Notusque ruunt, creberque procellis
> Africus, et vastos volvunt ad litora fluctus." etc. etc. etc.

Dr. B. passes next to that point in "the revealing process," in which Christ is born, and God is to "live Himself into the biographic history of the world."

Prior to this moment, there has been no appearance of trinity in the revelations God has made of His being; but just here, whether as resulting from the incarnation or as implied in it, we are not informed, a three-fold personality or impersonation of God begins to offer itself to view. Just here, accordingly, as the revelation culminates or completes the fullness of its form, many are staggered and confused by difficulties which they say are contrary to reason—impossible therefore to faith. I think otherwise. In these three persons or impersonations I only see a revelation of the Absolute Being, under just such relatives as by their mutal play, in and before our imaginative sense, will produce in us the truest knowledge of God—render Him most conversable, bring Him closest to feeling, give the freest, least obstructed access, as a quickening power, to our hearts.

But we have gone far enough for a landing place—and the present is both convenient and rather necessary, as Dr. B. proceeds next to "verify the view of Christ just presented;" which occupies the remainder of the Discourse.

DEATH OF MRS. HENRY WARE, JR.—We knew not until recently, that Mrs. Ware had been for some years so great a sufferer—so cheerful was she ever. Nor did her countenance wear the traces of suffering—so much power did her spirit shape to its own nature the features through which it expressed its loveliness and Christian excellence, and rich intellectual culture. We learn that her death-bed was remarkable for the calmness, and disinterested love, and thoughful regard for others, and holy trust, which were exhibited amid intensest suffering from the disease of cancer, of which she died.

Some memorial of her, we hope, will be given to the world.

☞ Notices of New Publications prepared for this number of the Register, are excluded for want of room.

MISSIONARY MEETING AT THE CHAPEL IN BEDFORD STREET.

Agreeably to notice, a meeting was held at the chapel of the Bedford Street church, to consider what should be done to enlarge and increase our missionary operations. There was quite a good attendance of gentlemen, and a very few ladies. The latter had not observed in the notice, as probably others did, that the call was limited to *gentlemen*—a limitation the reasons for which we do not see, while on the contrary many might be assigned why it should not have been made.

The proceedings of the meeting were commenced with calling the Hon. Stephen Fairbanks to the chair. Rev. Oliver C. Everett, late of Northfield, offered prayer for the divine guidance and favor. Rev. T. B. Fox was appointed Secretary.

THE CHAIRMAN briefly stated that no definite form of proceeding had been prepared or suggested, but it was left to the wisdom and good sense of the meeting. The object was to see what we can develope from the means and influences used among us during the last three months, to produce a better state of religious feeling, and more effective Christian action.

REV. MR. LOTHROP arose, and remarked, that the notice in the papers expressed with sufficient plainness and definiteness, the object of the meeting—so that we have the subject of discussion already before us. The Executive Committee of the American Unitarian Association had thought it very desirable to have such a meeting, and to have it free to take shape from the occasion itself. There had been no concert between any members of the Association, or any other individuals, in relation to any plan of organized effort. But the need was felt of our coming together to consider, first, our obligations to spread the Gospel and diffuse the blessings of Christianity far and wide, secondly, what efforts we had made, or were now making in its behalf; and thirdly, what more we can and ought to do. These matters it was desirable should be stated as fully and plainly as possible, and it could better be done with the whole subject lying before us untrammelled.

Unquestionably, said Mr. L., it is a subject of grave and solemn importance, and one that presents itself to our minds more and more largely the more we think of it,—that there is so much apathy among us as Christians, who are called with the high calling of God in Christ; that so little is really done to extend the Gospel; and so little of our wealth and power given to spread it abroad. As matter of patriotism no less than of piety, the subject presents most important claims to our attention. The vast destinies of our country we hardly begin to realize. If this union of states shall exist fifty years longer, it will send forth a mightier influence than any country or nation has ever before exerted, and shape the movements of the whole civilized world. Now whether these free institutions are to be underlaid by Christianity, and rest firmly on it; whether they are to be moulded by its power and through it send abroad a blessed influence upon the world; or whether they are to affect the world for evil, and we are to be destroyed as a nation that has lost its religious faith, is a question that is intimately connected with the efforts which Christians shall make, or neglect to make.

Mr. L. spoke of the comparative claims of Foreign and Domestic Missions; and observed that for his own part he would take every dollar appropriated to the former, and devote it to Domestic Missions. The first thing is to make this immense country Christian, inasmuch as by its increase in population, wealth, civilization, and the means of general culture and influence, it is to control the whole world, politically, morally, and intellectually. If every State shall be Christian, the influence that shall go forth will reform and elevate and christianize the other nations of the earth. But if we neglect the condition of our own country, and waste our efforts on foreign missions, we are letting seeds of evil be sown broadcast, which will yield a harvest of fatal influences. The subject of evangelizing and christianizing our country is first of all.

We do not begin to realize, continued Mr. L, the rapidity with which we are enlarging our borders, and our States are filling up. He remembered that in the year 1824, the Oneida Indians then residing in the county which was his birth-place, were removed to the Fox River—to a place where, in the language of the President of the U. S, they might remain undisturbed forever; and now it is the State of Wisconsin, with 30,000 inhabitants, and in ten years more will contain a million, with all the arts of civilization, and appliances of comfort and enjoyment. The West will be developing its resources of wealth and power, while, through our neglect, the moral and social and Christian influences that are necessary for the highest and best civilization and true well-being of a State; all the salutary restraints upon the desires that are continually calling forth the means of their own gratification, will be left behind.

Among the means of diffusing Christian influences, Mr. L. mentioned the circulation of books and tracts by Colporteurs the labors of missionaries, the founding of churches—means which we had not begun to appreciate as we ought. The good which Colporteurs had as yet done in the field, he regarded as consisting chiefly of the benefits of thorough investigation which showed the great moral and religious wants of the country, and the need of doing a great deal more to meet the urgent demands of the present time. There could not possibly be an over-estimate of effort commensurate with the growth of the population, and necessary now to be made. If indeed, we confine our view to our own State of Massachusetts, or our own city, we see enough to call forth a great deal more effort than we are making. How many thousands can we find who in this city have passed this sacred day worse than it is passed in heathen lands! Surely, surely, more earnest, more enlarged efforts are needed. The struggle indeed seemed to him to be between the gospel and civilization—and the question is, Shall civilization be purified and perpetuated by the gospel, or shall a corrupt civilization bury beneath it even the institutions of the gospel itself? It becomes every one of us to see to the issue.

Mr. L. proceeded to present the results of an investigation of the amount of money that had been given by the Unitarian churches for all benevolent objects—the amount in the aggregate—the average amount by the churches—the average amount of each individual, on a fair estimate of the number of persons composing the Unitarian congregations. It was a very small amount, and it appeared that of the whole aggregate, Boston and its vicinity had contributed about one half. Mr. L. considered one reason of the small aggregate, to be, that we do not know how to gather up the little sums from the people. We go round to our wealthy men, and in that way obtain much; but others (and they are very many) whose circumstances in life, though not affluent, would allow them to give small sums, we do not call on at all. And there is a great indisposition in many to have the contribution box pass round in church—yet where large contributions are to be taken, this he thought the best way. It was a good habit, and it furnishes all an *opportunity* to give. Some change is necessary in the mode of collection, to allow all to contribute according to their ability.

The question being decided, that we must do something more,—another arises, By what methods? By the old organizations? Whether the old organizations would suffice, or whether a new one was needed, was a question before us. He hoped his brethren would follow him in the expression of their views and feelings, and then that a committee would be appointed to see what measures should be pursued.

MR. G. W. WARREN, of Boston, thought that if the statistics which had just been given, could be laid before our churches, it would do good; for they would show that we had done nothing compared with what we might and ought to have done, considering the number and wealth of our churches. He believed there was a disposition in our churches to renew their efforts. The difficulty is, the *sympathies* of all our people are not reached. If this were done, a heartiness of zeal and co-operation would be witnessed, that we have not yet seen, in extending the gospel.

MR. N. D. COTTON, of Boston, said, that when he read the New Testament, and saw the zeal and devotedness of the early christians; when he saw that Christianity was the same now as then, and the character directly formed by it, and the hopes and zeal awakened, the same; he could not help wondering that we should do so much less than they, and be so much less devoted and self-denying. We claimed, moreover, that we were the sons of the Pilgrims; we observed the anniversary of their landing. What was their spirit? What their object in coming hither? It was to establish and spread the gospel; it was this more than all objects beside. If we had any of their spirit; if we had the spirit of primitive Christians, should we not do more than we are now doing?

In regard to Foreign missions, Mr. C. observed that the early disciples who were told to go forth, were kept awhile by themselves, until they were prepared for a wider work, and until a work was already done in their own city and country. He felt that at present we were not called to send the gospel to the East Indies, or the West Indies, or other foreign parts of the globe. Our work is here, in our country, and immediately around us. In respect to organizations, he felt that a change is not needed. There is the Am. Unit. Asso., the Ministry at large, the Sunday School. Let us do more for these. Our Sunday Schools are languishing for want of Teachers. Are there not men who can leave their families, and teach an hour on Sunday? Then there is the good we can do by attending the vestry meetings of the chapels of the Ministry at large. Surely we are not exhibiting as we ought the spirit of disciples of Christ.

WILLIAM BRIGHAM, Esq., thought we had been proceeding in a wrong way. People are ready to give, if they are satisfied in regard to the objects for which their money is to be appropriated. The religious society of which he was a member, had contributed one year the sum of $500; but of this, he understood, nine-tenths went to building meeting houses. It was matter of complaint that the objects, for which the money contributed was appropriated, were not distinctly specified. He had himself never seen any such account of appropriations. Now this was not the way to induce men to give. Let the objects for which the appropriations are to be made, be stated, and be such as men approve, and feel it a duty to promote, and you will find no difficulty in raising the money.

REV. DA. GANNETT thought there was great force in what the gentleman who preceded him had said. Yet we cannot always publish the appropriations that are made, or say how in every case the money shall be expended. Much must be left to providence, to the circumstances of society, and the wants of men. We have had the advantage of experience, and some needed preparatory work had been done. Not a very large amount, he thought, would now go for building churches.

Are there not, said Dr. G, two wants—first to be made sensible how imperfect and feeble have been our past efforts, how much need of doing more, and then, secondly, to have such an organization, that in pure confidence in the men, not a doubt will be felt that the money will be wisely expended. This change from distrust to confidence, from apathy to zeal, would affect greatly our missionary efforts.

In regard to methods of operation, we must preach the gospel in accordance with our views of it; we must state the positive and negative side of Christianity—tell what it is not and what it is. Not, indeed, that we should aim to spread Unitarianism, or overthrow Orthodoxy, or oppose the Roman Catholic religion, but bring Christianity in all its great doctrines and holy influences close home to the hearts of men. There are the multitudes in our city whom we must reach by the ministers at large. There is the scoffer to be made prayerful, the skeptic a believer, the worldly serious. And multitudes similar to these throughout the country are to be reached in an effectual manner. I do believe, said Dr. G., that while we act as a body of Unitarians, but still to send abroad the living Gospel of Christ among men, the effort will be attended with the largest success. If we do not act as Unitarians, we cannot act at all; and, certainly, as disciples of Christ, and successors to the Apostles, we must preach the Gospel to every creature.

In regard to organization, that is a distinct question. But he thought we had just the organization we need. It is incorporated, it has had experience, it is widely known, its officers bestow their whole time, it has a correspondence throughout the land. I doubt, said he, whether a new movement would command as much confidence, or do as much, as this we already have.

Next comes up the question, how the money shall be raised, and how appropriated. That responsibility rests on the laymen. They understand the whole financial matter better than we the clergy, and we shall thankfully accept their aid.

If any feel discouraged, he would refer to the remarkable success of the late movement in New York city. Three societies of our faith there, (including the one in Brooklyn,) had not only provided generously for the support of their clergy, but had pledged $10,000 more to raise the character of their newspaper, and give it the largest circulation for the diffusion of truth thro' the land. He did not believe, three months ago, that this could be done. He asked whether we ought to be discouraged; he would rather ask, ought we not to feel ashamed, if we cannot, among our churches here in Boston, raise 10 or 20 thousand dollars for the distribution of the blessings of the Gospel? We shall find no difficulty! if, in the financial matters the laymen will give us their counsel, and help put things into a better shape.

REV. T. R. SULLIVAN remarked that there was need of systematic effort, to raise contributions, and that we have the outlines of the system already present. But we want not contributions alone, we want our people imbued with the missionary spirit. We are responsible not for ourselves alone, but also for others. No one can listen to the preaching of Christ and his apostles, without feeling that to be a Christian we must take an equal interest in the welfare of others as in our own. Mr. S. was willing to admit that we had preached individualism too exclusively. When you shall have convinced the people that it is their duty to preach the gospel to every creature, and each be interested in the welfare of others; they will be as ready to do this as to work out their own individual salvation, nor be deterred by any apprehension that they are engaged in a mere sectarian work. He himself, although a life member of the American Unitarian Association, and interested in its operations, would nevertheless prefer a distinct organization for missionary effort. There would then be no misapprehension. This would be an expression of some of the good fruits of meetings held among us during the last winter, and carry the blessings of those fourteen meetings into as many centuries.

MR. J. P. BLANCHARD remarked that something more should be done to carry into effect the command to preach the gospel to every creature. We are all agreed here. But the question is, How shall this be done? Is it by aiding an old organization or by establishing a new? If, said he, we wish to spread the religion of Christ, we need a new organization and new men. And he proceeded to give his opinion of the Christianity he thought ought to be preached.

MR. DAVID REED did not feel the need of any additional organization. Some confidence and trust, and faith, must be reposed in men as to thy specific disposal of the funds raised; and men in whom we could confide, we now have. There would be but one object for both—the diffusion of religious truth. Surely, we were called on to do more by every consideration of what Christianity has done for ourselves—its sources of consolation and hope—and by the magnitude of the destinies of our country which must give power and shape to the other nations of the earth.

HENRY H. FULLER, Esq., felt that there was a great call to send the gospel to the new settlements of our country. He thought there had been neglect on the part of ministers to preach upon the subject. There is no real difficulty, said he, in reaching the hearts and pockets of the people. But the Unitarian Association he thought, did not manifest very great skill in raising funds.

The statistics presented of the average amount of funds raised, were, in his opinion, not favorable enough. They covered twenty years or more; but very many of our societies had been established within the last ten years. Yet, he was willing to admit we had not done enough. He admired the earnestness which men, women and children, in other denominations, showed on missions, and he loved them the more for it. He alluded to a domestic in his family who laid aside from her earnings her six dollars a year for missionary purposes.

Mr F. said we do not want a new organization, but more effort. He mentioned the fact that of the 175,000,000 dollars of taxable property in the city of Boston, 100 millions were owned by Unitarians. Can we not obtain for missionary purposes the decimal part of a cent?

REV. MR. SULLIVAN made a brief explanation in regard to what he had said of the need of new organization.

REV. F. W. HOLLAND made a few brief statements, that two societies had been broken up which would have been saved if the Association had had more means at its disposal; that only *one-fifth* of the receipts of the Association goes to support its officers, while formerly *one-half* had been devoted to that purpose.

HON. ALBERT FEARING remarked that there were some alarming, yet some cheerful aspects, in the state of things. View the statistics that have been presented of our benevolent operations in the light of the other fact, that of the 175 millions of property owned in Boston, 100 millions belong to Unitarians. Now, it is the declaration of the Gospel that "to whom much is given, of them much will be required." Just as much wealth as we possess, just so much responsibility is laid upon us for doing the good which it will enable us to accomplish.

Mr. F. also alluded to the recent effort in New York city, in connection with the Christian Inquirer; and while, as he considered, one motive to that effort (and a very strong one,) was to spread Unitarianism, in opposition to Orthodoxy—a work which he thought we in Boston had already passed through, and, therefore, lacked that special stimulus—there was yet another motive, and a sufficient one to rouse us to exertion. We believe that this is eternal life—viz: to know God, and Jesus Christ whom He hath sent. Here, indeed, is the precise difficulty, to realize this—to feel the absolute necessity of men's coming to Christ, that they may have eternal life. Under the influences of the recent evening meetings, he doubted not we now saw it more clearly, and felt it more deeply, and they were, on this account, worth to us an incalculable amount.

Mr. F., confessed he felt alarmed and unhappy at our doing nothing for missionary effort.—He felt it his duty to do something, and he could not conscientiously act with other denominations—and he proceeded to present the view of the question as connected with the recent emigration to California. Other denominations were sending out their missionaries—they would not suffer the people and the children of their churches to go out without the influences of Christian institutions to accompany them. But our young men are going from our own families, and we are making no effort for their religious welfare when they shall arrive there. For himself he should prefer a distinct organization; he would have a missionary society, and an education society. Other denominations are not satisfied with one, but they have many. Effort in this direction would, moreover, react upon our churches, and the results be shown at home in a higher degree of religious prosperity.

REV. MR. BARNARD mentioned Dr. Channing's interest in the subject which had called us together. He said Dr. C. preached nothing else but missionary sermons.

A motion was next made to appoint a committee of five to take the subject into consideration, and report at a future meeting.

The Chairman nominated Rev. Dr. Gannett, Rev. Mr. Lothrop, Messrs. Brigham, Fearing, and Dale. Meeting then adjourned to assemble again at a notice to be given by the committee.

For the Register.

OBLIGATIONS OF THE LAITY.

I lately offered some suggestions in the Register, to the point that the laity were under obligation to be as good as the clergy—as holy and self-denying and devoted to all works of benevolence:—and this because they are a part of the Christian Priesthood. In this we speak figuratively of course; and we speak figuratively when we term any clergyman, certainly any Protestant clergyman, a Priest. The priestly office was to offer sacrifices. None but the Catholic clergy pretend now to do this. The sacrifices which other ministers of religion present are spiritual sacrifices, and they are due from laymen as well as from preachers, bishop or Pope. "Ye also," writes an apostle to the laity, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." I venture now on another encyclical letter as from one branch of the Christian Priesthood to the other co-ordinate branch;—from the clergy to the laity.

Can you tell me then, Oh ye lay priests and priestesses, why you are not bound to offer these spiritual sacrifices as scrupulously as the most formally ordained priest of Rome, or of Jerusalem, or Boston Congregational minister! I can tell you of some considerations that seem to bind you to do even more than they.

Do you say that their example is more conspicuous from their public station, and therefore they ought to be extremely strict with themselves? I might reply, of what use is this extraordinary propriety of conduct on their part as an example, if it is laid down as a rule that their example in this is not to be followed—that the laity are not expected to aim at any such extraordinary strictness; for it is a clerical peculiarity. If imitation is not necessary and a duty, a model is not necessary and it is no duty in us to exhibit it as a model. It can be at best only a professional model, a pattern for our own profession.

But I have an answer that will go farther than this. I deny the presumption on which the argument rests. I deny that the example of preachers is more public than that of other people. It is the least public perhaps of all classes of the community. Is not their life proverbially a retired one? A secluded parsonage is an established form of speech. They do not mingle in the bustle of business. They are not found often in the resorts of crowds. While other men are before the public eye, they are in their solitary studies. They are conspicuous in their pulpits, it is true, a few hours in the week; but that is no place for their example to act upon others. Any one would demean himself with decorum under their circumstances then. But how do you know what they are and do at home? It is the example of those who seldom are hid in the privacy of home that is important. On them the gaze of all is fixed. They are the light that is raised aloft upon a candlestick. They are the city which cannot be hid. I remember it is the remark of a Catholic writer traveling in a Protestant country, that one reason why the private character of his clergy was less generally respectable than that of the Protestant, was that they were so secluded from observation, not having even a family's eyes to watch and restrain them. And this same publicity of laymen investing their example with superior importance, gives them other peculiar opportunities of doing good. Coming into contact with a greater number of people than any minister does in the daily intercourse of life, their personal influence may be more widely beneficial. They have unnumbered opportunities every day of encouraging wholesome principles arround them. They may preach the Gospel to many audiences if not to larger ones, preach it most powerfully, though unprofessedly and unexpectedly, by their incidental conversation, their habitual sentiments, the whole tenor of their deportment, the whole tone of their spirit. Your social influences in this way may certainly be more than ours; and you know, every gift, every opportunity, imposes corresponding obligation. To whom much is given, of them will much be required.

And these influences of yours are more powerful than ours for another reason besides their being more numerous. They are not *suspected*—not suspected of proceeding from professional prejudices and selfinterest. What we say and do to recommend religion may all be attributed to the spirit of the trade. It is our business; it is our policy. We are paid for it. To make people good is to extend our influence and authority. But what you say and do for virtue and religion is from disinterested conviction of their value, and you will be listened to with more confidence. When we begin to talk on religion, there is immediately an air of reserve assumed by those to whom we talk. People are afraid of us. They will not open their hearts. We find it the hardest thing in the world to get near them. They always wear a disguise before us. We know not how to talk to them because we know not their real honest thoughts and feelings. It seems to be considered a proper and necessary compliment to assent to all a minister says. For this reason it is an old observation that a pious physician may be the most efficient pastor and friend to the soul as well as to the body in sickness. The remark may be extended to the pious of all secular callings. You can each preach to your associates of the same vocation with more skilful adaption to their moral wants, than they who are not familiar with the especial temptations and trials of that vocation.

Again I need but point to the simple fact that you possess more than we do of the one strong instrument of benevolence, money. The sinews and muscles of usefulness are in you; in us at best in general only the sentient and moving nerves.

Again I urge that your social affections have a more natural, healthy exercise than ours, and therefore may be expected to breathe a more kindly sympathy, a more hearty cordiality. You are out in the open air mixing with one another continually; while ours is comparatively a life of solitude. And though occasional retirement for reflection be very salutary to the mind, long continued solitude has always proved pernicious to some of the best virtues. Look at the monastic establishments, they have fostered but a very imperfect virtue, unsocial, selfish, indolent. I know it is said that your lives are not so free from temptation as ours, and therefore you may be excused from so strict principles. We have not your temptations it may be, but alas how little do you know of us if you think we have not others, perhaps as great. Why has there been so much iniquity in the priesthood but from temptation? Are men ever wicked without it?

And now mistake not my object. I have urged all this, not to excuse an irreligious life in my order, but to press the obligations to duty in yours. They could not be stronger. They are as strong as if you were all preachers of the Gospel. For so indeed you are, if you be the disciples of him who was its first preacher. Whatever his followers can do for it they are bound to do. You can preach it by actions if not by words, and therefore the obligations of its ministers devolve upon you. As Christians of any order, of any vocation, 'ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, expressly that you may show forth the praises of Him who hath called you out of darkness into his marvellous light.'

For the Register.

THE FIELDS WHITE ALREADY TO HARVEST.

The people of that section only need such expositions to relieve their minds from the incubus of false doctrines that have so long pressed heavily upon high-minded and generous hearts.

A few such discourses from some of our eminent divines, either by them, *viva voce*, or thro' the medium of *colporteurs*, would essentially contribute to the dissemination of right views of the "truth as it is in Jesus, and of the faith once delivered to the saints." Would, that some eminent and eloquent ministers of our denomination could be prevailed upon, during the healthy seasons, to visit those benighted regions, and elucidate its doctrines, so sublime and devotional, and, my life upon the issue, a healthy reaction would soon be the result. I have lived in that section for a quarter of a century and know the people well. They only need enlightening, to become sincere believers.

What a satisfaction to an ardent, generous and truly Christian spirit must be the consciousness of having accomplished so glorious an issue as the restoration to pure views of the blessed dispensation of the Gospel as given by the Saviour and his apostles. I fear there is too much indifference on this momentous subject, among our distinguished preachers.

I was born, baptized, and "duly signed with the sign of the cross" in the Episcopal Church; but never was happy in my religious views, till by prayer, reading and study I became a convert from conviction to the simple, scriptural and rational creed of Unitarians. A grand objection to titheistic views, to which the writer of the enclosed discourse alludes, is one with which I am perfectly conversant, i. e., "the pernicious influence upon the progress of Christianity and the spread of religious truth, which it has exerted." I have for many years been intimate with some of the higher order of Jews in the South, at Philadelphia and New York, who recoil in horror and dismay, as well as with perfect incredulity, from this doctrine; and, though entertaining high respect for Unitarian Christianity, can never be prevailed upon to embrace a faith so hostile to their fundamental article of belief, as the Trinity of God. The injury, in this respect, is incalculable, that the doctrine of the Trinity has caused to Christianity. It is, also, the real *stumbling block* with all the heathen. This fact is well known. I earnestly pray for the diffusion of more light upon those who now sit in darkness.

J. W. B.

For the Register.

ASPIRATION, WITH REFLECTIONS.

[From an Old Diary.]

Come not near me with thy judgments, O Lord! Teach me by thy mercies! And yet, how often have we seen that even God's judgments are mercies! We seem to require to be made to feel our infirmities and follies, by inflictions that discompose our self-confidence and self-complacency, which are continually deceiving us, in our opinion of ourselves, and as to the opinion of others of us, and more especially in regard to our standing with God, as our judge.

When we receive a heavy blow by the orderings of Providence, how does it dissipate the mists which our self-love casts about our consciences! When reduced by pain, sickness and misfortune, to a sense of our own helplessness—of our nothingness in ourselves, and the deceitfulness of hope in man—the mind's apprehension of religious truth becomes clearer, and, at the same time, virtue and piety are admitted to their proper place in our estimation; we see and feel that the true dignity of the mind has its source in the power of God in the soul, working therein by love and obedience. How low and mean then are felt to be all indulgences which *have no* countenance but *from* a debased world and our own moral weakness! But alas! such a gleam of religious sunshine—*so encouraging, so* edifying, for the time—imparts, perhaps, *no* such strength as will be security against a relapse; for when God's visitation of an afflictive providence is past, and the world's interests and pleasures again acquire the ascendancy for a season, we shall need again the aid of our merciful Father, by the instrumentality of some new sorrow, to touch our hearts, in order to awaken us from our dream of false security and to restore the proper influence of a sense of constant dependence on Him for every blessing; and in no other way can we hope to have, or to maintain, peace of mind; and it would seem that, ordinarily, it is only by such a course of discipline that we can attain to the perfect stature of men in Christ Jesus.

It is a mistake often made, (and one most serious in its consequences,) that the self-denial of the pious is attended with more or less of gloom, and not a little suffering; but it is not so, it is far otherwise. The most cheerful and the most happy of mankind are those same self-denying, and, as the world would say, joyless persons. What the world may call pleasure, they would call tasteless or revolting folly—an abuse of those very faculties which, in their proper use, are the source of delights which the worldly would envy, could they know what they are. Many well-disposed professing Christians there are, who dishonor that profession and mar their own happiness, *by fearing to look* steadily on the bright light of the countenance of God, their Father, forgetting that his goodness and mercy are boundless toward the pure in heart and the penitent sinner. They have need to *feel* what they already *know*—that their safety and happiness, every moment that they live, depends upon the constant exercise of His power, modified, in a measure, by the religious character of their own feelings, and the greater or less willingness they manifest to do what they know to be right.

The truth is never to be lost sight of for one moment, that to a God, who is like our God, infinite in knowledge, nothing is the less interesting, or the less cared for, on account of being small. Small and great are one and the same to him. He is about us, and near us, in the strictest sense, every moment; and therefore when a thought comes up in the mind, or a feeling arises, let the truth accompany it, that God's monitor the conscience is also there present, to determine the character and use of that thought or feeling. Slight it not. But that it may be always trustworthy, it should be kept pure and bright, reflecting always a perfect image of the wisdom and goodness of God. If then we have oftener consulted the inclinations which our passions and appetites have forced upon us, when we have contracted the habit of neglecting the admonitions of conscience, then are we, indeed, in extreme danger. We are like a traveller in a dark night, who knows not his way. He has been offered a faithful guide and a strong and clear light, to point out the dangerous places, but he has refused the aid that has been tendered to him. *He has preferred darkness rather than light, because his deeds are evil*—and has courted his own destruction. What hope has he then of safety! None! none! unless through the *infinite* mercy of God, *the sun of righteousness should arise with healing in his wings*, and irradiate the mind of this poor wanderer, showing him the true relations of all things, and God over all.—Let us then cease not, day or night, to offer up our earnest appeals to our heavenly Father, that his gracious light of a good conscience may never be obstructed in our minds by the mists of passion. He will then surely return a favorable answer, and manifest his own presence with us. He will then condescend to think for us, and in us—to feel for us, and in us—and act for us, and in us—and become to us, the wisdom of God, and the power of God unto salvation.

For the Register.

TEACHERS' SOCIAL UNION.

UNITARIAN SUNDAY SCHOOLS OF BOSTON.

We look forward to a great meeting on Monday evening next, when the question on the "Connection between the Clergy, Parents, and the Sunday School," is to be discussed by the Union. We understand that all our clergymen will be particularly invited, and we hope to see each one there. When the old trees of a forest are cut off, there will be no *profitable* growth afterwards, unless the young shoots, that spring from the old trunks, are tended and trimmed: so, when the par

England—what churches are most prosperous? Those which have the most prosperous Sunday Schools. In nine cases out of ten this fact will appear. Young parents wish to have their children religiously instructed, and they will therefore connect themselves with such churches as take an interest in the moral and christian education of the young. Many parents feel their deficiencies, yet know their duty. Such parents, coming to reside in a city, will carefully inquire what congregation takes the deepest interest in the spiritual culture of youth? To *that* society they will be most powerfully drawn —other things being equal. This is natural, and will account for what we see.

The deep wants of the present age, in Christianity, may be better supplied to the next generation by attention to the religious nurture of the young, than by any *other* means. This great question will come up for discussion at the next meeting of the Teachers' Social Union, and we hope that our clergymen and teachers will come prepared to guide our churches to the right conclusion. The Rev. Mr. Bartol will preside on the occasion; his Vestry is large, and we hope no one will be absent.

For the Register.

INTEMPERANCE AND CRIME.

In a late number of the Lancaster (Ohio) Gazette, we are told that, with only one exception, every criminal case brought before the Court of Common Pleas of Fairfield county, Ohio, during its present session, "originated, either directly or remotely, from the sale and use of ardent spirits."

It has been often shown, by statistical documents, in our own and other cities and States, that a very large proportion of crime and pauperism, throughout the land, is to be traced to this source; and yet, it is extremely difficult to awaken in the masses such a sense of the evil as to lead to the enactment of sufficiently stringent laws respecting it.

Our principal hope of reform must rest, indeed, on moral influences, reasoning, persuasion, and the education of the young. Yet the arm of the law must be kept strong, and be made to reach efficiently, and in a manner to be felt, all those who tempt and abuse others or themselves by its sale and use, and who will not listen to moral considerations. Of this description there are many—both of the intemperate and of those who pander to their depraved appetites—among the foreign population that is continually poured upon our shores. In this fact we perceive the intimate connection between our naturalization laws and our laws relating to intemperance and to the restraint and punishment of crimes growing out of the sale and abuse of spirituous liquors. A large part of the immense yearly immigration to this country is from the depraved classes, who are driven hither by the oppressions of the Old World. Among these are vast numbers of men of intemperate habits. Ignorant and sensual, and perhaps unprincipled, from the unfortunate circumstances of their early life, they easily give way to the temptations of appetite or gain which the New World presents, and become, in great numbers, either corrupt themselves, or the corrupters of others.

Here, then, is the difficulty and the danger. Our too confiding and lenient naturalization laws admit them *soon*—though too ignorant to read or write, and steeped in vice,—to the full exercise of the political franchise, and to the office of law-makers. How can we hope, so long as this is the case, to avoid a constantly heavy taxation, growing out of the pauperism and crime directly traceable to intemperance, or expect to maintain, as a people, an elevated position in regard to morals and order? R.

The following from the Travelles, we deem sufficiently important for republication in the Register. The name of the author, his position in society, and the principles involved, will secure attention to it, nor can it fail of exerting a salutary influence. We intended its publication some weeks since, but it was mislaid. We learn it was not read at the meeting.

THE MECHANIC ASSOCIATION AND THE REVERE HOUSE.

FEBRUARY 21st, 1849.

Gentlemen of the M. M. C. Association:—Being unwell at home, and as one who signed the application for your meeting this evening, I regret being absent, and deem it a duty, most respectfully, to offer a few remarks on the important subject which you have met to consider, as it is one in which I feel much interested.

When the Association erected the splendid "Revere House," many persons were anxious to have it conducted on temperance principles—particularly our worthy Governor, who conversed with me, and others, about it. I named the subject to influential members of the Association, who favored the plan strongly, and more recently led me to suppose it would be opened as a *Temperance House*. I was told by others that there would positively be *no bar*, or liquor furnished, and that it was to be so stated in the lease. When the present tenant had agreed for the house, I wrote to him on the subject, but received no reply. At the time of opening the house, it was said there was to be no intoxicating drink at that celebration—so that those who think there never ought to be, were present.

Mr. Smith, the *then* President, in his excellent address, said, "This House is to be conducted on Temperance principles—nothing will here take place to offend the most correct taste." It was received with great applause and the friends of Temperance felt confirmed in the hope, that the "Revere House" influence, would be favorable to the Temperance reform. What has since transpired within those walls, where nothing was to be done "to offend the most correct taste," is too well known to need noticing. Permit me most respectfully to say, that wherever intoxicating drinks are to be had, such scenes will ever occur.

It is particularly unfortunate, in the present state of the public mind on Temperance and order, that an Institution based on *charity*, should occupy the position this does; owning one of the largest public houses in the city, the *influence* of which, certainly, is not calculated to advance the Temperance Reform.

Permit me to add, that, if any apology is necessary, for what I have said, it must be found in the interest I *feel* in all that concerns the good name of the Mechanics of Boston—having been one, and a descendant of mechanics from the third generation. In days long past, they were always looked to as leaders in all reforms calculated to promote the public good. Let it not then, at this time, be said, that an institution like ours, that can boast of so many highly honored men, long since gone, who were first and foremost in doing good, has any connection with any measures calculated to injure, even the smallest portion of the *young*, now growing up to fill our places.

Let me at least entertain the hope, that, if there is any provision in the lease against intoxicating liquors being sold on the premises, prompt measures will be taken to have it enforced; and thus take away the only hindrance of boasting, that the *Revere House* is one of the best managed public house in the country.

Very respectfully, Yours,
MOSES GRANT.

THE CHRISTIAN INQUIRER, Rev. Henry W Bellows editor, was issued last week in a new and enlarged form, and improved appearance. It is now of the same width of page with the Christian Register, but somewhat longer. The efforts of Unitarians in New York, as alluded to in another column, to raise the character of the Inquirer, and through it, exert a wider influence, are worthy of all praise.

☞ The lovers of good paintings will find at Mr. Warren Lincoln's, 20 Washington St., a very superior copy of Lionardo da Vinci's portrait of our Saviour, made by one of our Boston artists. It is the best on the whole we have ever seen. It expresses particularly the sinlessness of Jesus, the repose of his mind in the bosom of the Father, his benevolence, his penetration and deep thought. We ourselves often visit Mr. L.'s rooms to look at the fine paintings which are frequently there, and by this notice would direct others to the enjoyment of the same gratification and means of culture.

☞ Rev. J. G. Forman has received and accepted an invitation to become the pastor of the Congregational Society in West Bridgewater.

☞ Rev. Mr. Stone is about to leave the Society at Calais, Maine.

☞ Rev. N. O. Chaffee has terminated his engagement at Montague.

☞ The N. Y. Recorder speaks thus of the Christian Examiner, of the last month:

We have seen no estimate of Macaulay so much to our taste. The Examiner is conducted with real ability and skill, and indeed, in everything but its theology, is a model.

☞ We would invite particular attention to the Sermon on the outside page, feeling assured it will be perused with great satisfaction.

RELIGIOUS INTELLIGENCE.

STRUCK DOWN IN THE PULPIT. Rev. Archibald Burgess of Hancock, (Orthodox Cong. minister) was struck with paralysis in the pulpit some five months ago, and has not been able to preach since. It is a singular coincidence that it was at the close of an earnest sermon urging to a stricter observance of the Sabbath. The Anti-Sabbath folks clearly have an off-set in this to arguments often urged on the other side from the casualties happening to Sabbath breakers—and they are using it, with a larking vein of satire.

SOCIETY FOR THE GENERAL INTERESTS OF FRENCH PROTESTANTISM. Monsieur *Agenor de Gasparin* has appealed to the Christian Alliance in America, stating that the above Society has not one centime in hand, and foresees fresh deficits. The objects of this Society M. Gasparin states to be Religious Liberty, the struggle against State Religion, and the rights of the Protestant Minority in Public Institutions.

Now as M. Gasparin is the leader in the recent Orthodox secession, because he could not succeed in foisting a *Creed* upon the French Protestant Churches, we are led to suppose that the Society which, he says, is for the *general* interests of Protestantism, is for the *particular* interests of his orthodox party. We suppose M. Coquerel and others are practically excluded, or have no part in the Society, and yet they are doing as much for the general interests of Protestantism as M. Gasparin and his associates. The body to which M. Gasparin applies in this country, which is sectarian and exclusive, we presume is like that for which he requests their aid.

LICENSED TO PREACH. At the meeting of the Cong. Assoc. of New York and Brooklyn, on Tuesday, April 3, six gentlemen were examined as candidates and licensed to preach—A. C. Childs, George DeF. Folsom, F. Harmon, W. E. Holyoke, D. W. Marsh, G. W. Noyes.

CHAPLAIN OF THE STATE REFORM SCHOOL. Rev. T. D. P. Stone, late pastor of the Church in Holliston (Orthodox,) has been appointed Chaplain of the State Reform School and has entered on the duties of his office.

REV. CHARLES MORGRIDGE, formerly a minister of the "Christian Connexion," and settled for many years over the largest church in New Bedford, and lately over one in Fall River, has renounced his former faith, and received a license to preach from the Essex South Association, to take effect when he should unite with some Orthodox church. He has since united with Rev. Mr. Kirk's church in this city.

THE JEWS. The Sultan of Turkey has given permission to the Jews to build a synagogue on Mount Zion.

THE IRISH CATHOLICS. The Prelates of Connaught, Ireland, have resolved to form a Roman Catholic College, independent of Government, as recommended by the Pope.

FOREIGN INTELLIGENCE.

☞ By the steamer Niagara, which arrived at this port on Saturday morning, we have received English papers to the 24th ult.

The condition of affairs in Europe is still in a high degree interesting, particularly on the continent.

In its summary of the foreign news the Daily Advertiser says:

"The papers are full of manifestoes, diplomatic notes, proclamations and official expositions, of the different cabinets, and governments. The question of deepest interest immediately pending, is perhaps the decision which may be made by the German Parliament in regard to the election of a hereditary Emperor under the constitution. * * * There has hardly been a more remarkable, or more important movement or rather series of movements, among the revolutions of the year past in Europe, than the acts of the Austrian Cabinet, in refusing its adhesion to the Germanic Union—proclaiming by authority of the Emperor a new constitution, of most liberal features, for the consolidation of the whole Austrian dominions, under a single legislature, with a uniform application to every State and province. * * * The new constitution gives not only *unity*, but *equality of privileges*, to all the kingdoms, duchies, counties, cities, tribes and languages, which were united under the Austrian hereditary sovereignty, forming what is to be "a free, independent, indivisible, indissoluble, Austrian, hereditary monarchy." It is accompanied by a declaration of rights, which, considering the source from which it emanates, may be regarded as remarkable for the liberality of its concessions in favor of individual liberty, and the personal independence of every class of people."

In France, the government remains steady and strong. A new electoral bill has been passed by the Assembly, by a large majority.

The elections are to take place on the 13th of May. And the new Assembly, it is expected will be ready to meet on the 27th. Two of the murderers of Gen. Brea had been executed by the guillotine.

Italy. There is still great excitement in Italy. The Pope is still at Gaeta.

The Roman Assembly has abolished all privileged institutions, suppressed the ecclesiatical tribunals, established at Rome Courts of Appeal and voted by acclamation, a decree abolishing the holy office.

The Pope has protested against the decree confiscating ecclesiastical property. Certain Bishops and Archbishops have been arrested in Rome for attempting to excite the people to revolt against the republic.

Russia. Warlike preparations are going on in Russia, very actively.

Holland. The King of Holland, William 2nd, died on the 10th ult. The Prince of Orange, his eldest son, was proclaimed King under the title of William 3rd.

GENERAL INTELLIGENCE.

MURDER IN HALLOWELL. We find the following coroner's inquest in the Augusta Banner:

"That the deceased Matthew Kin'Kennan came to his death on Saturday evening about 9 o'clock, by a wound upon the right thigh with an instrument called a dirk knife, (which wound nearly severed the femoral artery,) wilfully and feloniously inflicted by Samuel L. Blanchard, said Blanchard, with Elijah Barter, George Runnels, John and Henry Leeman, being engaged in an aggravated assult upon several Irishmen."

It appears that the murderer with his companions, were the aggressors, and under the influence of liquor were rowdying through the streets.

HYER'S TRIAL. The trial of Hyer, which has just terminated in Kent Co., Maryland, resulted in his conviction, and a fine of $700, with costs, which swell the amount to $1000.

☞ An interesting Temperance meeting was held at Concord, on Saturday night of week before last, at which speeches were made by the Rev. Mr. Bannister of Carlisle, Dr. Bartlett, and the Hon. Samuel Hoar. Dr. Bartlett stated that within a few years *five hundred cases of violation of law*, brought to the notice of the prosecuting officers of the district, had been suppressed by them, 300 cases by one officer, 200 by his successor. The night of the meeting was rainy, and the Bunker Hill Aurora regrets that four clergymen, who had engaged to attend, were kept away by cold water.

HOMICIDE BY A METHODIST CLERGYMAN.—Rev. Mr. Burroughs, of the Philadelphia Methodist Episcopal conference, who had just completed his year's labor on Kent circuit, prior to his departure for Conference, paid a visit to his wife's relatives near Sandy Hill, in Worcester county, where he unfortunately met with a Mr. Bishop, who is said to have had an old grudge against him, and who immediately indulged in the most insulting language towards him, threatening personal violence, running his hand in his face and placing himself in a posture as if about striking him. Mr. Burroughs implored him repeatedly to let him alone, asseting him that he wished no controversy with him.

Finally Mr. Bishop left the store where they had met, threatening vengeance against the preacher. Subsequently Mr. Bishop is represented as having waylaid Mr. Burroughs, and commenced an attack upon him, when the latter drew a pistol—with which he had armed himself, as he states, solely for self-defence—and discharged it, aiming at one of his limbs, but the contents entered the region of the abdomen, and produced death in a short time. Mr. Burroughs immediately surrendered himself to the civil authorities, and will await the judicial decision of his case.

THE YALE COLLEGE OUTRAGE. A correspondent of the Springfield Republican, writing from New Haven, says: "You perhaps remember that much-talked-of assult upon tutors Goodrich and Emerson by a couple of students last summer.—The young men were bound over to the Supreme Court; one of them, Tower, was discharged by the Grand Jury; the other Ewing, was held to bail to appear and take his trial before the Supreme Court, by a bond of $10,000. At a late term of that tribunal, the bond was reduced to $2000, the money paid, his sureties discharged, and the offense thus compromised. Tutor Goodrich has returned from Europe in good health.

MORMONS. In Iowa there are about 17,000 Mormons. West of the Bocky Mountains there are about 7000. These are all west of the Missippi who preserve a distinct association. In most villages of the West, however, there are more or less persons of this singular faith. They are numerous in St. Louis, and are said to be good citizens.

SLAVES FOR CALIFORNIA. The Washington Era is informed that several slave droves have been sent out from the South for California, and that individuals, as well as companies, from that section are taking slaves with them; one company passed through Washington the other day with eight or ten slaves. Arrangements are in progress in this country for the establishment of a press in California, to advocate the pro-slavery side of the territorial question.

The Era also states that Mr. Crane, a Southern gentleman, recently editor of the Richmond (Va.) Southerner, is about to establish a paper in California that will dispute every inch of ground against the introduction of slavery in that territory; and being a southern man he can derive his arguments from experience.

The Knoxville Tribune still continues the publication of a very able series of Emancipation articles, from the pen of "A Slaveholder." Immediate abolition is discarded, and the plan of the Kentucky Emancipationists in the main receives the occurrence of this Tennessee Free Soiler.

GOLD DUST. The Ship Tsar, from the Sandwich Islands arrived at this port on Monday, week before last, with 17 boxes and packages of gold dust, to the value of more than $100,000. Ship Crusader arrived on Tuesday morning, with $55,000 in gold from Valparaiso.

THE AUTHOR OF THE STORY ABOUT DEACON GOODMAN, which has been published in this and in many other papers, we learn, was written by our old friend, Professor D'Wolf, of Bristol, whose lectures, in which scientific truth was relieved by inimitable humor, will be remembered by many of our citizens. Providence Jour.

[We understand that Mr. D'Wolf is also a Catholic. Ed. Reg.]

MASSACHUSETTS RAILROADS. The annual reports of the railroad corporations of this state have been made to the Legislature; and having been, as is customary, referred to the committee on railways and canals are now just laid before the members, as compiled and arranged and published by the committee.

Returns were received from 37 corporations, which present the following results:

Capital Stock	$50,004,100 40
Amount paid in	37,009,560 95
Cost of all the roads	46,777,069 84
Aggregate debt	12,450,201 19
Aggregate surplus fund	1,349,230 08
Earnings for the year	6,067,154 02
Expense of working	3,294,933 38
Net earnings	2,716,920 30
Aggregate amount of dividends	2,074,147 50
Length of all the roads	954,346 miles
Length of double track	220,212 "
Length of branches	88,810 "
Mean speed of passenger trains	25,13 "
Mean speed of freight trains	12,35 "
Casualties	56 killed and 65 injured

The committee make an average of the mean cost per mile of all the finished roads in operation, which they give at $43,781. This is, however, hardly an approach to the truth, as over 220 miles of double track, and also depot lands, buildings, furniture, &c., are included in the enumeration—whereas the Boston & Worcester and Boston & Providence roads make no return of expenditures for stations, buildings, &c. If the expenditures of these companies for depots were added, it would largely increase the above average. The average cost of English roads is nearly $150,000 a mile.

During the year, 300 miles of new railroad have been put in operation on the various lines leading to Boston. Including the branches, the number of miles in the State is 1043. The whole number of miles in the United States is 6421—so that nearly one-sixth of the whole is in this State. The number of miles in operation in England is 4420. The expense of working the Massachusetts roads is a fraction over 54 per cent. of the gross earnings; that of the English roads is less than 50 per cent.

The committee complain, as usual, of the neglect of many corporations to comply with the requisitions of the law in making their returns.

There are 43 companies, with acts of incorporation now in force, from which no returns were made, and which are not included in any of the foregoing statements. Most of them are not even organized, and may never be. Their aggregate capitals amount to $11,269.000.

[Traveller.

The President of the Vermont and Massachusetts Railroad, at the opening of that road, stated that one ledge had been cut through, where the steam drill in a whole day drilled only ten inches. Four miles out of Fitchburg 40,000 yards quicksands were cut down—quicksands into which if a laborer fell, he required the aid of his fellow laborers to extricate him. The beds of rivers had been turned, and the rivers spanned by bridges twenty-five times. Between South Royalston and Athol, 80,000 yards of the hardest *pan* imaginable were excavated, and this was only accomplished by two sets of hands working night and day.

☞ TEACHERS' SOCIAL UNION. There will be a Meeting of the Union at the Vestry of Rev. Dr Lowell's Church, on Monday evening next at 7½ o'clock.

Question: What connection should exist between the Church, the Clergy and the Sunday School.

april14 T. GAFFIELD, Sec'ry.

☞ NOTICE. The Secretary of the Unitarian Association, acknowledges gratefully the receipt of an exceedingly valuable Box of Pamphlets and Books from Concord, Mass. He is now able to supply destitute missionary-stations with three kinds of Hymns, gratuitously. By sending spare Works upon religion and morals to the Office, 111 Washington street, a great good may be done in an unostentatious way and without expense to any one: as the demand during the summer months is constant and earnest. april14

☞ BENEVOLENT FRATERNITY OF CAURCHES. The Anniversary of the Benevolent Fraternity of Churches, will be celebrated on Sunday evening next, at 7 oc'lock at the Federal Street Church. The Annual Report of the Executive Committee will be presented and Addresses made by several Gentlemen, Clergymen and Laymen. All interested in the Ministry at Large, are invited to attend.

april14 F. T. GRAY, Secretary.

☞ LECTURES ON THE RELIGIONS OF ASIA. The Second Lesture of this course, will be delivered tomorrow, (Sunday) evening, in Freeman Place Chapel, at 7½ o'clock.

Subject—Zoroaster and the Zend-Avesta. a14

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The next Meeting of this Association will take place in Cohasset, at the House of Rev. Joseph Osgood, on TUESDAY, April 17, at 5 o'clock, P. M.

april14 A. K. POPE, Scribe.

☞ THE WORCESTER ASSOCIATION, will hold their first Meeting for the season, at the House of Rev. Mr. Alger, Marlborough, on Tuesday, April 17, at 5 o'clock, P. M. T. PRENTISS ALLEN.

april14 Scribe of the Association.

☞ MEETINGS for WASHINGTON GOODE.—Meetings will be held in Worcester, next Saturday and Sunday evening, in the Tavern-Hall, in behalf of Washington Goode now under sentence of death.

They will be addressed by Rev. Charles Spear, Judge Allen and others. april14

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars contributed by the Teachers and Pupils of the Sunday School connected with the Rev. T. P. Allen's Society in Sterling, to constitute Mr. Samuel Sawyer, 2d, their Superintendent, a Life Member of the Society.

Boston, April 12th, 1849.

☞ SUNDAY SCHOOL SOCIETY. The Annual Meeting of the Sunday School Society for the choice of Officers, for the ensuing year, will be held next Wednesday, April 18th, at 3½ o'clock, P. M., at No. 124 Washington st.

april14 S. G. SIMPKINS, Rec. Sec'ry.

☞ MAY DAY FAIR. A FAIR AND TEA-PARTY IN DORCHESTER. The Ladies' Prisoner's Friend Society, of Dorchester, will hold a FAIR in the Vestry of the Third UNITARIAN Church, near Harrison Square, on the first day of May. It will open at 9 o'clock in the morning. There will also be a TEA-PARTY in the evening, when Addresses may be expected.

Friends who desire to aid this Society, will please forward Goods, Refreshments, Flowers, &c., to either Member of the Committee.

Committee. Mrs. T. Tileston, Mrs. J. Blake, Mrs. L. R. Rogers, Mrs. L. S. Keener, Miss J. Foster, Miss E. Field, Miss Maria Hall, Miss Louisa Hall, Miss D. Nichols, Miss Caroline Pierce, Miss J. Leonard. april14

MARRIAGES.

In this city, 9th inst, Patrick Arklay, Esq., to Miss Julia Cornelia Parker, daughter of William Parker, Esq.

On Monday evening, by Rev Mr Woart, Paul Willard, Jr., Esq., of Charlestown to Miss Maria Louisa, daughter of S. F. McCleary, Esq.

In Berlin, 5th inst, by Rev Mr Allen of Northboro', Mr Lewis L. Carter to Miss Susan E Phelps.

In Pembroke, Mass., 8th inst, Capt Jacob Hersey of New York to Miss Frances G., daughter of Judge Whitman, late of P.

In Worcester, 4th inst, by Rev Mr Hill, William Sumner Barton, Esq., to Ann Elizabeth, daughter of Samuel Jennison, Esq., all of W.

DEATHS.

In this city, 7th ult, Francis Cracroft, 1 year, youngest child of Rev Henry F. Edes of Woburn.

8th inst, John Trecothick Apthorp, Esq., in his 80th year.

7th inst, of scarlet fever, Catharine Matilda, child of Fred. H. Stimpson, 5 yrs 2 mos 14 days.

In Dedham, 9th inst, Caroline, youngest daughter of the late Joseph Guild, 11 yrs.

In Waltham, 8th inst, Mrs Jane Ellen, wife of Geo Barry, and daughter of the late Jas Hooper of Boston.

In Milton, 4th inst, Mrs Mary L., relict of the late Rev Henry Ware, Jr., of Cambridge, 50.

In Sherburne, 7th inst, Susan Elizabeth, only daughter of Wm H. Perry, formerly of this city.

At the hospital, in Worcesecer, 5th inst, Mr Lewis Whiting of Dedham, 62.

In Saco, Me., 23d ult, Mr Benjamin Simpson, 94, one of the Party that threw the cargoes of tea from ships in Boston harbor.

In East Thomaston, Me., 18th ult, Mrs Mary Harrington, 94.

In Plymouth, N. H., Mr Daniel Spooner, 69.

In Hampton Falls, N. H., Mrs Abigail Marshall, 100.

In Portsmouth, N. H., 26th ult, Mrs Mary Smith, 83, consort of James Smith, Esq., whose great-grand parent was the grand-daughter of the pious John Alden, the first man that stepped upon the Plymouth rock from the May Flower, 1620, whose husband was Joseph Adams, grandson of Henry Adams, who came from England, 1630, accompanied with twelve sons.

NEW TRACTS OF THE A. U. A. Moses and the Law, by Samuel Osgood, 2 cents. David and the Psalms, by Samuel Osgood, 2 cents.
Just published by
CROSBY & NICHOLS,
for the A. U. A.
april14 1is2os 111 Washington st.

DAGUERREOTYPE, No. 12, for April 14th. This day published.

CONTENTS.

Memoir of Wm. E. Channing; Raphael; Love and Mesmerism; The Extreme East; A Day's Gunning in New Jersey; Collectanea; Intelligence, &c.

Published twice a month, at $3 00 a year, by
CROSBY & NICHOLS,
april14 1is2os 111 Washington st.

WILL BE READY APRIL 20TH,
NEW AND BEAUTIFUL BOOK FOR JUVENILE CHOIRS, FLORAL AND OTHER CONCERTS, COMMON SCHOOLS, &c.
JUVENILE ORATORIOS.
Comprising, THE FESTIVAL OF THE ROSE.—THE INDIAN SUMMER, and THE CHILDREN OF JERUSALEM. By J. C. JOHNSON. Conductor of the Original Floral Concerts.

The Oratorios, or Cantatas contained in this work, have each been performed, under the direction of the Author, before audiences sufficiently numerous to fill several times the largest Hall in Boston, where they have been received with great favor. Most of the Songs are now for the first time published, and contain many fine melodies from the great masters, simplified, arranged in an attractive form, and adapted to appropriate words. Care has been taken not to insert one, which has not been tried and proved to be pleasing.

TO TEACHERS.

The Songs which, performed in a certain order, make the Oratorios, form of themselves, a collection for use in Common Schools, inferior to none that have appeared; and they are respectfully recommended to all who give instruction in Schools or Seminaries.
Published by
WILKINS, CARTER & CO.,
april14 3tis No. 16 Water st., Boston.

PEOPLE'S JOURNAL FOR MARCH. This day received.
Also, Macaulay's History of England, 2 vols, London.
Art Journal, for March, &c., &c.
CROSBY & NICHOLS,
april14 1is2os 111 Washington st.

CONTENTS OF NO. 257 LIVING AGE.—Price 12½ cents.
1. Hunt's Poetry of Science—Examiner.
2. The Closing Scene. By the Rev. Erskine Neale—Brittania.
3. Aytoun's Lays of the Scottish Cavaliers—Spectator.
4. The British Colonies—Times.
5. The Self-Seer concluded—Fraser's Magazine.
6. Rontainebleau—Musee des Familles.
7. Lamartine's Boyhood—Brittania.
8. Canada—New York Mirror.

SHORT ARTICLES. Thomson's Poems; The Preacher; Gold Seeker's Manual; Andrew Kinloch; The Tooth-ache; Bibliomania in the Middle Ages; Smith's Canadian Gazetteer.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
april14 1t

FAMILY BOARDING SCHOOL
FOR BOYS,
Jamaica Plain—Roxbury.
THE undersignea gives notice that he has disposed of his Mansion and buildings and a portion of his Real Estate at Jamaica Plains, for a term of years, to Mr. CORNELIUS M. VINSON. Mr. V. is a graduate of Harvard, and is officially and personally recommended by persons of the highest respectability, with so much warmth and sincerity, that Mr. Greene, with great confidence, commends him to the notice and favor of parents seeking a residence for their children. Mr. G. indulges the hope that Mr. V. may acquire and long enjoy, not only the patronage, but also the friendship and kindness which for thirty years have afforded constant happiness to his predecessors, and which will insure their most grateful and enduring recollections.
CHAS. W. GREENE.

THE INSTITUTION at Jamaica Plain, for many years under the superintendence of Charles W. Greene, Esq., will, after the first of April next, be continued under the charge of the subscriber.

This Establishment is especially adapted to the purposes of education, combining the advantages of a healthful and pleasant location, with large and convenient buildings, and extensive and watered grounds.

The courses of study will be liberal, and have direct reference to the future pursuits of the pupil. Particular attention will be given to the studies preparatory to College or Mercantile life, and likewise to instruction in the modern languages.

Great care will be bestowed on the Physical Education of the pupils, and on their forming habits of order, neatness and promptness. The harmonious debelopment of the Physical, Intellectual and Moral powers, will be the basis of the system of Education.

The undersigned trusts that his preparatory studies at the Boston Latin School and Harvard University, with nine years' experience as a public and private teacher, will procure him a share of the favor, hitherto so liberally bestowed on his predecessor.

Circulars may be obtained of Mr Greene, at Jamaica Plain, and at the Bookstores of Wm D. Ticknor & Co., and Charles Stimpson, Esqs., Boston; also at this Office.

C. M. VINSON, A. M.
No. 2. Bumstead Place.
Boston, Jan'ry 1, 1849.

Reference, by permission, is made to
Rt. Rev. Manton Eastburn, D. D., Boston.
Rev. Alexander H. Vinton, D. D., "
John Homans, M. D., "
Wm. B. Fowle, Esq., "
Professor Edward T. Channing, LL. D., Cambridge
" Charles Beck, P. D., "
" C. C. Felton, LL. D., "
" Joseph Lovering, A. M., "
Rev. John A. Albro, D. D., "
feb10 3mis

TEACHER. A lady who has for some time given instruction in a public Academy, in the higher English branches, in French, Drawing and Painting desires a situation either in a family, or in a private school. Satisfactory references will be given. Inquir at this Office. 1isf sept16

PRIVATE INSTRUCTION.—REMOVAL.
THE Subscriber has taken a room in the basement of the Church in Chauncy Place, where he will continue to receive private pupils and small classes of either sex in any of the common branches of an English or classical Education. Young men prepared for College for the Freshman or Sophomore Class. He will receive a few Lads to study in his room.
mar.h31 4tis W. P. ATKINSON.

GENUINE PURIFIED
OIL OF COD FISH LIVERS,
For Consumption.
ASTHMA, BRONCHITIS, COUGHS, and all diseases of the Throat and Lungs. This Oil is very white, pure, and almost tasteless. For the purity and efficacy of the Oil from my Laboratory, I refer to the Boston Medical and Surgical Journal of February, December, 1848. Also to the following physicians, who are now using the Oil of my manufacture in the treatment of the above diseases: Geo. Bartlett, John Ware, John Homans, J. B. Gregerson, Jonas H. Lane, Samuel Morrill, J. W. Flint, Boston; Amos Twitchell, Keene, N. H.; Dr. McRuer, Bangor, Me.

Manufactured and for sale by the quantity, and put up in bottles at 75 cents and 37½ cents each, by
EMERY SOUTHER, Chemist and Apothecary,
Corner of Green st. and Lyman Place.

CAUTION TO THE PUBLIC.
☞ Information has been communicated this day to the subscriber, that an article having every appearance of Whale Oil, has been sold for the pure Cod Liver Oil, in this city, and those who use this article as a medicine, and dealers, would do well to be careful to purchase none but the genuine Oleum Jecorus Aselli, manufactured by
EMERY SOUTHER,
Chemist and Apothecary,
corner of Green st. and Lyman Place.
march10 tf

A CARD. The subscriber, having returned from Washington, begs leave to give notice to his friends and patients, (Congress having decided the Ether controversy in his favor) that he is now able to devote his attention to the various Operations in Dental Surgery, and *particularly* to the ADMINSTRATION OF ETHER.

Persons contemplating having Artificial Teeth inserted, are assured that nothing can surpass the excellence of his operations in this department.
W. T. G. MORTON, M. D.
march31 eoptf

Samuel Ingalls, M. D.
TREATMENT OF LUNG DISEASES,
and others, *not cured* by medicine alone.
DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.
Office and Residence, No. 15 Montgomery Place, near the Tremont House. 1stf nov4

YOUNG LADIES' INSTITUTE,
PITTSFIELD, (BERKSHIRE CO.) MASS.,
On the Boston Railroad, midway between Albany and Springfield.
CONDUCTED by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.

The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.

The Summer Session of five months will commence May 2.

For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed.
Pittsfield, March 31, 1849.

LARGE SALES OF
DRY GOODS!
GEO. W. WARREN & CO.
INVITE THE ATTENTION OF ALL
COUNTRY MERCHANTS
WHO BUY FOR
CASH OR A NO. 1 PAPER,
TO THEIR
IMMENSE STOCK
—OF—
Fancy and Staple Goods!
IN OUR
WHOLESALE ROOMS
We have, *in order*, all the Goods displayed in our RETAIL DEPARTMENTS, and besides our complete assortments of all
FASHIONABLE LONG AND SQUARE SHAWLS,
RICH SILK GOODS,
—AND—
DRESS GOODS,
We have (which some suppose we do not keep) a Complete Stock of
LINEN GOODS, WOOLLEN GOODS,
PRINTS, GINGHAMS,
Housekeeping and Mourning Goods,
FANCY ARTICLES,
EMBROIDERIES, LACES,
White Goods, Trimmings,
AND ALMOST EVERYTHING USUALLY CLASSED AS DRY GOODS,—of all the Low as well as the Finer Qualities,—and always at
VERY LOW PRICES
AS THE LARGE AMOUNT
Of our Sales enables us both to procure and dispose of our Goods at LESS THAN THE COMMON RATES.
192 Washington Street, Boston.
march31 5wis

FAMILY BOARDING SCHOOL
FOR BOYS,
At Brattleboro', Vt.
ON the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food, washing, wood, lights, room, &c. Instruction will be given in the common and higher English studies; in Drawing, French, Latin and Greek; also in Gardening and the cultivation of fruit and flowers. Boys will be fited for College and for *business*. Special attention will be given to the physical and moral, as well as intellectual, education of the pupils, and a parental care exercised over them constantly, in their plays, labors and studies.

The school is retired from the business of the Village, furnished with ample grounds for exercise, and every way admirably located for the purposes of education. Brattleboro' is noted for the beauty of its scenery and the salubrity of its air, water and climate; and is connected by Railroads with Boston and New York, rendering access to it speedy and safe. For several years past the Subscriber has been officially connected with public schools in Vermont, and intends for the future to devote himself to the education of the young.

Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.

REFERENCES.
Francis Parkman, D. D., Ezra S. Gannett, D. D., Rev. Charles Brooks, Rev. Frederick T. Gray, Rev. James F. Clark, Thomas Sherwin, Esq., Mellen Chamberlain, Esq. } Boston.
Edward Jarvis, M. D., Dorchester, Stephen M. Weld, Jamaica Plains.
Wm. H. Rockwell, M. D., Francis J. Higginson, M. D., L. G. Mead, Esq., J. D. Bradley, Esq. } Brattleboro', Vt.
march17 3mis3mos

DR. SCHENCK'S MEDICAL PAMPHLET ON CONSUMPTION.
[From the Olive Branch.]
MR. AMES'S CASE.
☞ In speaking of Schenck's Thesis of consumption, last week, we observed that we personally had doubts whether that disease was ever cured after tubercles had been formed on the lungs. Our remarks have called out the following statement from Mr. Ames of this city, which cetainly proves that extreme cases are cured at least under Dr. Schenck's management:
BOSTON, January 12, 1849.
MESSRS. REDDING & Co., 8 State street—Gentlemen: It is now about 14 months since I commenced spitting blood and raising bloody matter, accompanied with a disagreeable cough and a pain in my side. After employing doctors of good standing, without avail, I was induced to try Dr. SCHENCK'S PULMONIC SYRUP of which I took as many as half a dozen bottles, which I bought at your office in State street, and found it benefited me greatly. Two months since, however, I caught a severe cold, and the symptoms above described reappeared with more severity, insomuch that I was forced to give up my business altogether. This time the doctors thought mine a very grave case; my friends considered me in extreme danger, and they recommended a journey South. Happening, in conversation with your book-keeper, to mention this circumstance, he suggested to me to go on to Philadelphia, and see Dr. Schenck, which I did, and was fortunate enough to interest the doctor in my case. He held out hopes of speedy cure. He took me to his house, where he gave me a number of bottles of this Syrup, until a gathering appeared on my side, which ripened and discharged a great quantity of matter.—From that moment I gained daily. I have returned to Boston, where I give to you this statement, convinced of the benefit of this great medicine, which, under God's providence has restored me to health again. For Dr. Schenck's hospitality and unremitting kindness to me, I can perhaps make no better return than this statement. If you publish this it may meet the eye of others who, like me, have suffered all but death from consumption, or disease in the shape I have described, may be induced to avail themselves of the virtue and realize the full benefit, as I have. J. R. AMES.

We, the undersigned, are acquainted with Mr. Ames, and know this statement to be true, and the signature genuine.
REUEL HOUGH,
Book-Keeper at the Boston Locomotive Works.
ISAIAH TILESTON,
Machinist at the Boston Locomotive Works.
G. J. EDWARDS,
Machinist at the Boston Locomotive Works.

The price of Dr. Schenck's Syrup is $1 per bottle, or six bottles for $5. Sold by REDDING & CO., 8 State street, sole agents for New England.
march24 m24-31-ap14-28

DANIELL & CO.,
No. 201 Washington Street,
HAVE received by the late arrivals, a BEAUTIFUL ASSORTMENT of NEW
SPRING AND SUMMER GOODS,
which have been selected with great care, both as it regards STYLES and COLORS, consisting of
SILKS, SHAWLS, LINENS,
Housekeeping Goods

POETRY.

For the Register.

WHY DO I WEEP?

My mother! oh my mother! not for thee
Gush forth these tears of bitter agony.
Thou on thy couch of pain dost calmly lie,
Taking thy farewell gaze with placid eye,
And blessed thoughts are thine, and all the while,
A gleam of inward Heaven is in thy smile.
We come in awe around thee, child and friend,
As if thy fainting frame to watch and tend,
But pause to gaze upon thy radiant brow,
For ministers unseen support thee now.
Oh! beautiful it is! and why so wild
The grief that rends the bosom of thy child?
Mother! my dying mother, pray for me!
Or stay, oh, stay till I am fit to be
A watcher by thy couch and by thy side
When to thy rest thou dost serenely glide.
My sins do wake my sorrow. On my soul
Remembered faults, how fearfully they roll!
Had I but blessed thee as I might, dear saint,
Not thus my orphaned heart could sink and faint;
And my young spirit might drink in the peace
With which thine gently welcomes its release.

Wilt thou, when disembodied, linger still
Where I am struggling with my headstrong will?
All seraph then, wilt thou in Love's own power
Help me, sweet mother, through the stormy hour?
No earthly love was thine, so true and fond;
Will God dissolve that mystic spirit-bond?

Alas! mine eyes will seek thee then in vain,
Mine ears to catch thy warning voice will strain;
The admonition, slighted oft, will come
Home to my heart when those dear lips are dumb.
And oh, "too late—too late"—will murmur low
Through my wrung heart; for that can never know
The peace my selfish spirit has flung hence,
Leaving me now forlorn, without defence.
Neither in God nor thee did he place trust,
Who finds his hopes dissolving into dust;
But in proud self, all impotence at last,
When Trial comes with strong uprooting blast.

So weep I wildly, mother, selfish still,
Clinging still idly to my own weak will.
Still cry I ever, "give me back the past,
That from my soul I may this burden cast,
This memory of words and deeds unkind,
And thousand heartless sins all undefined."

No, not for thee, weep I, departing one,
But for myself, thy loved, but erring son.
If like the wayward past my life shall be,
There comes Eternity 'twixt thee and me. • •

MISCELLANEOUS.

A DINNER TO THE SAILORS ON BOARD STEAMER.

OR THE GENTLEMAN WHOSE LUXURY IT WAS TO MAKE OTHERS HAPPY.

[From the Child's Friend.]

"As you gave up your choice the other evening so cheerfully to your brother," said Frank's mother to him some time afterwards, "I will tell you a true story this evening, which you know you said you should like best."

"Hurra!" cried Frank. "Come Harry, sit down quietly; mother is going to tell us a story, and a true one. Come, mother, begin; all ready, as the omnibus boys say."

"You know," she began, "that my last story was about a well furnished pantry, and that finally all the quarrelsome luxuries were sent away as unnecessary or injurious; now I am going to tell you of a person I met with who seemed to have a great taste for true luxuries, but of a very different sort.

I was dining with this gentleman, and he told me the following story.

He was returning to Boston in one of the superb royal steamers from England, and when they were not very far from the end of their voyage, he and some other gentlemen determined to indulge themselves with the pleasure of giving a dinner to the sailors, as good as they themselves had every day. I suppose you know that in these elegant steamers the passengers pay a large price for their passage, and are feasted every day with all the luxuries which the Tremont or Astor House can supply.

The gentleman who first proposed this, asked the Captain's leave to give this dinner, and wished him to order it, but the Captain replied, "I will have nothing to do with such nonsense, but I will give the steward orders to do whatever you bid him, and I don't care what you do, only I must not appear in it."

Accordingly the gentleman gave the steward orders to provide the very best dinner that the ship afforded. He desired him to prepare four courses such as they had in the cabin, adding that if the dinner was in any respect inferior to what they had in the cabin, it would not be paid for. The steward was desired to keep it a profound secret who ordered the dinner, and not to say anything about it beforehand. When the day came which had been fixed upon, the sailors were astonished that they did not have their dinner at the usual hour. Presently all hands were called on deck. This was such an unusual thing when all was quiet in the ship, that they were still more puzzled. The gentlemen meant to have them in the cabin, and that they should be properly waited upon there, but the Captain advised them against this on the ground that they would feel confined in the cabin and not enjoy themselves, so the dinner was served on deck. When the sailors were assembled on deck and were ordered to take their places at the dinner before them, they looked greatly astonished, but did as they were bid. They were first helped to soup—then to meats of all sorts—then puddings, pies, &c.—then nuts, oranges, raisins, figs and wine. At first they stared as if they were in the land of dreams, but presently the enchanting realities before them were welcomed and consumed with the greatest relish.—They were waited upon in the most respectful manner, their feast had no drawback, all was good and agreeable as possible.

The gentleman who told me of this said, that he had been at many grand and good dinners, but he had never enjoyed any one as he did this given to these sailors. The poor fellows were resolved if possible to find out who were their benefactors, but no one would tell them. At last their suspicions fell upon this gentleman who told me the story; he was in fact the man who first proposed it, and was one of the committee chosen to see that all was done in due form and order, and in the most acceptable manner

The sailors chose the oldest of their number to wait upon him and in the name of the whole to express their thanks. "When the old man approached me," said the gentleman to me, "he took off his hat and was going to speak, but the tears came in his eyes and he could not. He went away and presently returned, but again he lost his self-command and turned away. At last he recovered himself enough to speak, and these were his words;—"'Tis the first time, sir, that we were ever treated like men." The Captain who laughed at the whim of these gentlemen, said afterwards that he had never had such work from his sailors as he had from that time to the end of the voyage.

"This," said the gentleman, "was the best dinner I was ever present at."

I could not help thinking that this man knew how to treat himself with luxuries, and fully understood what they were. He told me that he travelled a great deal, and that he often met poor women who had no one to protect them, and who had crying children with them and no one to take care of them, and that some how or other he found a great pleasure in aiding them. "It makes me happy," said he, "and I dont care for the laugh. They call me quixotic for looking after distressed damsels—but I don't mind what they say."

Plato, hearing it was asserted by some persons that he was a very vicious man, "I shall take care to live so," said he, "that nobody will believe them."

SCENES AND EVENTS ON THE ROUTE (VIA CHAGRES AND PANAMA) TO CALIFORNIA.

We take the following letter from the Presbyterian, bearing date of Panama, January 17, and written by a Presbyterian missionary ("S. W.") It is the best and most interesting account we have seen of the scenes and people on that thoroughfare to the land of gold, and of the hardships encountered to reach it.

CHAGRES.

In company with Judge Woodruff, and the brethren from the Home Missionary Society, I landed at Chagres on Friday, the 29th of December. As we approach this place, an ancient fortification, overgrown with moss and southern vines, and standing upon a lofty crag that juts into the sea, is the only indication of human habitation. The mouth of the harbour is not sufficiently deep to admit vessels of large tonnage. The channel is just at the foot of the crag; upon which stand the ruins of the castle.—Passing by this point, and turning abruptly to the left, there appear one or two hundred huts, which, at first view, might be mistaken for old salt hay stacks. The sides are composed of upright reeds, and the lofty pointed projecting roofs are covered with twisted palm leaves. The interatices between the reeds not being filled with clay or mortar, and the sides not reaching generally as high as the roof, renders windows, of course, unnecessary.

The inhabitants of Chagres are mostly of negro descent, and very poor. They are generally wanting in the common comforts, and even decencies, of life. While at work, the men ordinarily dispense with all clothing except a waist cloth, and even this is often wanting. The women appear to have as little modesty as the men.

The castle upon the hill was once a stronghold of the noted bucaneer Morgan. In the harbour he sheltered the swift galleys with which he carried terror through the neighbouring seas. There was certainly never a better lurking place for pirate or privateer. Among other exploits, he carried on one occasion his force against the city of Panama. With fewer numbers than the soldiers in the city, with men wearied in traversing the almost impassable roads of the Isthmus, he yet succeeded in his enterprise, sacked the city, and carried off many millions of dollars in gold, silver, and jewelry.

Chagres has the reputation of being the most unhealthy place upon the coast.—Shut out entirely from the prevailing sea breezes, built upon a low, marshy spot, and the rays of the sun concentrated by the hills, and the different temperature of the air above and beneath the summits; during the day the heat is very great; at night, noxious damps arise from the earth, and the atmosphere is filled with pestilential malaria. Still there is no great danger in a residence of a few days, provided that fruit is carefully avoided, warm clothing worn, and the passenger will adopt the native practice of avoiding the night air, and retiring early in the evening.—The prevailing disease is represented to be a bilious remitting fever.

There are two public houses at Chagres, although any of the people will admit Americans to live in their casas; there are two, where they provide food and lodgings. A negro, from the Island of Jamaica, called Don Josef Lewis, has built a small house of boards, with two or three rooms, and the former Alcalde, Don Vincente Ximenes, has accommodations for a few persons.—My friend and myself took board with the latter gentleman, who is certainly a kind-hearted man. The price of board at Chagres is two dollars a day.

On Tuesday, Jan. 2d, we procured two boats, each capable of carrying two persons and their baggage, and commenced our trip up the river. The price for the whole, was forty-five dollars. The boats are dug out from the trunks of trees, and have a place in the middle covered with palm leaf, to protect passengers and their baggage from the sun and rain. I saw no boat in which this awning was sufficiently high to allow a person to sit upright.

The river presents a very interesting appearance to a person accustomed only to the aspect of northern climes. The banks on either hand are shrouded in a dense mass of foliage, impenetrable to the human eye. From them tower lofty trees of the most stately and graceful appearance Flowers in profusion shed their fragrance upon the air, and the soil appears to be of inexhaustible fertility. The great portion of the country is, however, a wilderness, and although fruit grows spontaneously, and a small amount of labour would supply an ample amount of food, the people are generally very destitute.—casas are surrounded by thousands of acres of unoccupied land of the most profuse fertility, and yet have not even a garden enclosed. At many points the hills that border the valley come down nearly to the bank, and present rolling waves of foliage to the view. They are generally conical and abrupt, but are of no great elevation. In the upper part of the river, there is a number of extensive pasturage grounds, and the country presents a more diversified appearance than lower down. It is expected that a steamboat will soon be put upon the river. At high water, or during the rainy season, this vessel will find no difficulty in reaching Cruces, and during the dry season, Palenque, seventeen miles below. At the present time, if an individual wishes to travel with great speed upon the river, he hires a small canoe, capable of carrying a passenger, with his trunk and two boatmen. In ordinary cases, such a boat can ascend from Chagres to Cruces in twenty-four hours, and descend in eight hours. The boat in which I was a passenger, was of the medium size, and the men were actually engaged in rowing or setting with poles more than forty hours. We left Chagres at two, P. M. on Tuesday, and arrived at Cruces at eleven, A. M. on Friday. We spent our night either in the boats or in the casas on the banks. The buildings at the casas and villages on the river side, and at Cruces presented the same appearance as at Chagres; a palm leaf roof, and an enclosed pen beneath.

At Cruces on Friday, we were surprised with intelligence that Mr. Luckett, one of our fellow passengers on the Falcon, had died of a disease resembling cholera, and that two other persons, Captain Elliot, of the United States Army, and Mr. Birch, of Washington, District of Columbia, were sick with similar symptoms.

Several who began the journey with us have died, others are sick without hope of recovery, others find themselves penniless from unexpected expenses, and many are overwhelmed with dread of the terrible disease which is daily lessening our number; but the great kindness of our Father in heaven has spared my life and health, and given me the cheering confidence that I am in the path of duty.

FROM CRUCES TO PANAMA.

We found a large number of Americans at Cruces vainly endeavouring to obtain mules to carry them on to Panama. Soon after our arrival, Judge Woodruff informed me, that by the aid of a friend, who possessed much influence with prominent men among the natives, mules would be provided for us, at the rate of fourteen dollars for riding mules, and ten dollars for cargo (package) mules each of which would carry about one hundred pounds. The offer was accepted.

The road from Cruces to Panama is a mere bridle path, leading through dense forests, and a succession of ravines made by the rush of torrents in the rainy season. These ravines are often through solid rock, the pass not more than from four to six feet wide, and extremely precipitous. By the great length of time during which the path has been used, holes have been worn by the feet of the mules deep into the rock, which although furnishing good foot-hold while ascending, are very dangerous in the descent. The instances are frequent in which a hoof of the animal has been caught, and entirely torn from the limb. When mules are fresh, the road presents no great danger or difficulty to a tolerably good rider; but in the present exhausted condition of the animals, it may be termed dangerous. Several persons have received severe falls, dead mules are found scattered at intervals in the path, and many persons, after hiring mules at high prices, have been under the necessity of leaving them in the forest from their inability to go on. My mule fell with me twice, but fortunately I received no injury; I had two trunks, one weighing about eighty, the other about one hundred pounds, a bale containing a saddle, blanket, and a few small bundles, weight about sixty pounds, and a travelling bag. My baggage, consisting of only these articles with a united weight not exceeding two hundred and seventy pounds, required three mules, and the animals were two days and a half in making the journey of twenty-one miles. My cost of transportation from Cruces to Panama was forty-four dollars.

The ladies and children among the Americans were brought through the hammocks suspended upon men's shoulders, or assumed the dress of men, and rode on mules. There were, however, exceptions in the case of the ladies of some of the military passengers, who were so fortunate as to possess side saddles.

The first passengers of the Falcon reached Gorgona on Friday, December 29th. All the mules and as many "cargo-dores" (men to carry freight) as could be found, have been in constant employ on both roads ever since, (fifteen days) yet there have passed over only about three hundred and twenty passengers, with their baggage, and about one hundred tons of freight. Of the passengers and freight of the three vessels which have already (certainly) arrived—the Falcon, John Benson, and Crescent City—about twenty passengers still remain behind, and about one hundred and fifty tons of freight.

PANAMA.

After the perils and fatigues of our voyage, this city seems to be truly a delightful residence. The rainy season continued this year nearly a month longer than usual, and every day of our residence at Chagres, and of our trip on the river, was rendered disagreeable by tremendous torrents of rain. Since our arrival in this city, the weather has been uniformly pleasant; and although the marks of decay and ruin apparent on all the public and most of the private buildings of this ancient city cannot be agreeable to an American eye, still, the splendid scenery of the coast and harbor, the delightful climate, the great variety of unsurpassed fruit, the excellence of the food, particularly of the fish, render it most agreeable—the more so when contrasted in recollection with the half-cooked meals, scanty provisions, wet garments and blankets, and uncomfortable quarters on the river, and at Cruces. Of course, the expense of living is high—the average price of board being between two and two and a half dollars per day.

RELIGIOUS CONDITION OF NEW GRENADA.

My mind has become much interested in the religious condition of the people of this State. You are aware that Roman Catholicism has been the established religion, and has heretofore been received without dissent. A few months ago, however, a law was enacted, tolerating all religious denominations, and the whole country is open to the preaching of the gospel, except so far as it may be retarded by the prejudices of the people. Roman Catholicism is evidently greatly on the wane. This may partly be attributed to the increased intelligence of the people, and partly to the immoral life of the priests, not less than six of whom are now confined in the prison of this city for infamous crimes. It is a law of New Grenada that every child shall be taught to read and write, and it is surprising to what an extent the law is observed. You meet a naked barbarian, put a book into his hand, and find that he can read it with tolerable facility. The grand difficulty here is the want of books. They are few in number, and of high prices. I have been astonished at the eagerness with which the books I had to distribute were received. The Padre at Chagres made no objection, in a conversation I held with him, to the distribution of the Bible and religious tracts, although he was distinctly made aware that they were Protestant, not Roman Catholic, works. Mr. Nelson, the American Consul at Panama, a gentleman who has won the highest respect and esteem from the Americans here, remarked, in my hearing, that he knew no more promising and interesting missionary field, than is now presented by New Grenada. Even if nothing more is attempted, colporteurs should be sent to traverse the country. Immense good might in this way be done.

PROTESTANT WORSHIP IN PANAMA.

Monday, January 15.—We enjoyed the privilege yesterday of attending religious worship, so far as I am able to learn, the first time that an assembly of Protestant Christians ever met here for that purpose. By the kind assistance of the American consul, Mr. Nelson, the large custom house hall was obtained for us, and an assembly of one hundred or one hundred and fifty persons, convened in the morning, and again in the evening. The sermon in the morning was preached by myself, from the text, "This is the victory that overcometh the world, even your faith." The sermon in the evening was by the Rev. Mr. Willey, of the Home Missionary Society, from Matthew xxiv. 35, "Heaven and earth shall pass away, but my words shall not pass away;" and was an eloquent illustration of the permanence of the Bible, the word of God. The audiences gave most respectful attention, and the services appeared to exert a most cheering and benign influence. The novelty of the occasion and circumstances was calculated to produce a peculiar interest, and led General Adair, and one or two other gentlemen, to request a copy of the missionary's address for publication.

When I left New York I had no idea of the vast emigration, of the ensuing year, to California, and in reference to this Isthmus was much mistaken, particularly in regard to the expenses to be incurred. I confess it was my impression that fifty dollars was a very ample allowance for all the cost of transportation and board. My expenses, up to the present time, have been, since my arrival in Panama, at the rate of two dollars a day, including advance postage (charge on a letter from thirty to thirty nine cents) washing, &c, and my situation is probably better than that of the majority of the Americans.

[On Wednesday P. M., Jan. 17th, the steamer California arrived at Panama, where she was to remain six or eight days, and then sail for San Francisco.]

[A letter dated Gorgona, Jan. 7, (seven miles this side Cruces,) from a respected acquaintance of our own, Mr. Edward E. Dunbar, late of the Mercantile Times, written to his brother of the firm of Seaver and Dunbar of New York, and published in the N. Y. Evening Post, coincides in general with the foregoing from the Presbyterian, and contains a few other touches to the picture. Ed. Ch. Reg.] He says:—

I arrived at this place last night in a small "dug out" sheltered by something like one of those Fulton Market hen-coops, having been fifty-two hours on the way from Chagres. The boatmen row part of the way, and pole the remainder. The distance to this place is about fifty miles. It has cost me thus far with my baggage, about $15. I took a small canoe with one companion, and hired three athletic Indians to put us through as soon as possible.

You can form no idea of the fatigue and exposure one incurs in passing up the river. Most of the canoes are so arranged that you are obliged to lie flat on your back the whole distance, and the opportunity to enjoy the delightful scenery and the various objects of interest, is lost. The air is balmy and loaded with fragrant odors. The inhabitants are indolent, ignorant, lying and treacherous. The women are not pleasing in appearance. The men are twig built, supple, but not very muscular. Most of them are almost entirely naked.

Many of the passengers suffer greatly. My own health is exceedingly good, though I lay in water nearly the whole distance from Chagres, and was obliged to be wide awake in order to keep the canoe trim—no ill effects have arisen. This good result is partly owing to my being well provided with good provisions.

Notwithstanding the hardships, vexations detentions, &c., I enjoy the tour exceedingly. It is now midnight. I am writing in the house of the Alcalde, a large kind of a shanty, made of mud, bamboo and palm leaf. 40 or 50 passengers are here. Some are lying in hammocks and some on cots. They are dressed in almost every imaginable style! The belt of each holds a revolver and bowie knife. The faces of a are bronzed with exposure to the weather. Whiskers and mustachios are all the fashion. A more athletic, wide-awake company of men is seldom seen. I am acquiring the Spanish language rapidly.

My party will camp out, and be on the alert to take up with the first conveyance. We have no idea of being frightened, or abandoning any of our baggage. We are in good health and spirits. Our course will be prudent, and we are prepared for any thing that is before us.

SIR T. F. BUXTON'S MOTHER.—EARLY TRAINING.

[From the North British Review for August, 1848.]

Mrs. Buxton's character has been thus briefly described by her son:—"My mother," he says, "was a woman of a very vigorous mind, and possessing many of the generous virtues in a very high degree. She was large-minded about everything—disinterested almost to an excess, careless of difficulty, labor, or expense, in the prosecution of any great object. With these nobler qualities were united some of the imperfections which belong to that species of ardent and resolute character."

She belonged to the Society of Friends; but her husband being a member of the Church of England, the children were all baptized in infancy, nor did she strive to alienate them from that communion. "She was more anxious to give them a deep regard for the Holy Scriptures, and a lofty moral standard, than to quicken their zeal about the distinctive differences of religious opinion." While maintaining an absolute authority over her children, she was not always threatening to enforce it. There was in her system of education little indulgence, but much liberty. She early left them to their own judgment, and encouraged them to form the invaluable habit of self-government, so necessary to strength of character, and so rarely acquired if neglected in youth.

In more than one of his papers Sir Fowell describes himself as having been in his boyhood "of a daring, violent, domineering temper." But this did not trouble his strong-minded mother:—"Never mind," she would say, "he is self-willed now, you will see it turn out well in the end."

Long afterwards, when actively employed in London, her son wrote to her:—"I constantly feel, especially in action and exertion for others, the effects of principles early implanted by you in my mind." She treated him as an equal, and led him to form and express his opinions without reserve. Hence his habitual decision, and his custom of thinking and acting for himself. Those parents who dictate to their children in every trifle, and allow them to have no mind or will of their own, are little aware that they are thus destroying the foundation of stability of character and success in life.

BIBLE NEWS. A large edition of the Scriptures is now in the course of being published at Rome, and another at Florence. Dr. Achilli's new translation of the Testament is also to be shortly printed at Rome. Besides which, the British and Foreign Bible Society have given pledges to distributing agents for the supply of as many copies in the Italian language, as they may need, at this juncture, for that country, now entirely open to the free circulation of the scriptures. The London Tract Society is also publishing Pilgrim's Progress, Milnor's Church History, and a number of other valuable works, especially for distribution in the same country. Rev. Mr. Hastings, originally from Boston, who has been very successfully employed, as Bible agent, under the direction of the Foreign Evangelical Society, is expected hereafter to be stationed at Rome, as a general Superintendent.

NOTICE.

TO HOUSEKEEPERS AMD HOTELS.

BENJ. & E. JACOBS & CO., No. 230 Washington street, second store south of Summer street, have received by the late arrivals an extensive assortment of LINEN GOODS AND HOUSEKEEKING ARTICLES, embracing many new and elegant patters, and most of them of their own importation. Purchasers may rely on getting first rate fabrics, among which are—100 pieces of 5-4, 6-4, 8-4, 9-4, 10 4 11-4 and 12-4 Linen Sheetings—300 pieces 4-4 and 7-8 Shirting Linens, extra fine, for Collars and Frontings—cases of Damask Table Cloths, with Napkins and Doilies to match—200 doz Dinner Napkins—100 of scarlet bordered Dinner Napkins—extra fine Satin Damask Brown Linen Table Cloths—9-8, 5-4 and 6-4 Pillow Case Linens—Cotton Shirtings and Sheetings, all the various widths and qualities—Huckaback, Birdseye and Damask Towelling—white Marseilles Quilts and Blankets—super printed Piano and Table Covers—French embossed do—colored damask and plaid Table Cloths by the yard—together with every description of Goods wanted for Housekeeping, too numerous to mention, all of which will be sold at the very lowest market prices, either at wholesale or retail.

march17 3wis3wos.

SUBSCRIPTIONS

RECEIVED FOR THE FOLLOWING PERIODICALS, BY

THOMAS WILEY, JR.,
—Late Jordan & Wiley

AT THE

BOSTON PERIODICAL AGENCY,
No. 20 State Street.

PICTORIAL MONTHLIES.		Knickerbocker	5 00
London World of Fashion	6 00	Silliman's Journal of Science and Arts	5 00
London Art Union Journal		Daguerreotype (semi-mo.)	3 00
Graham's Magazine	3 00	JUVENILE.	
Godey's Lady's Book	3 00	Merry's Museum	1 00
Columbian Magazine	3 00	Parley's Magazine	1 00
Union Magazine	3 00	Youth's Cabinet	1 00
Ladies National Magazine	2 00	Young People's Mag.	1 00
Christian Parlor Magazine	2 00	Boys' and Girls' Mag.	1 00
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